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I. HENRY P. TAPPAN.

HENRY P. TAPPAN, D. D., LL. D., under whose auspices as its first President, the State University of Michigan, rose from an insignificant college into one of the first class universities of the country, was born at Rhinebeck, in the State of New York, on the 23rd of April, 1805. His family were among the earliest settlers on the North River, more particularly in Ulster county. His early studies were pursued partly at home, and partly at Greenfield Academy. In 1822, he entered the Sophomore Class at Union College, where he graduated in 1825. He went to the Theological Seminary at Auburn in the same year, graduated there in 1827, and first entered upon the ministry as Assistant to the Rev. Dr. Van Vechten, in the Reformed Dutch Church at Schenectady. In 1828, he was settled as pastor over the Congregational Church at Pittsfield, Mass., but was obliged to leave there in 1831, on account of ill health. He went to the West Indies for a time, and on his return in 1832, was appointed Professor of Moral and Intellectual Philosophy in the University of the city of New York. He continued there until 1838, when he left together with the rest of the Faculty, owing to difficulties in the administration of the institution. For several years previous he devoted himself to the composition of works on philosophy and education, and to the management of a private seminary in the city of New York. In 1839, he published a "Review of Edward's Inquiry into the Freedom of the Will;" in 1840, "*The Doctrine of the Will, determined by an Appeal to Consciousness*;" in 1841, "*The Doctrine of the Will, applied to Moral Agency and Responsibility*;" in 1844, "*Elements of Logic, together with an Introductory Review of Philosophy in general, and a Preliminary View of the Reason*." He delivered in 1848, the Semi-Centennial Address before the Philomathean Society of Union College, when he received the degree of D. D. In 1851, he published a treatise on "*University Education*," and in the same year visited Europe. After his return, he issued a work, entitled "*A Step from the New World to the Old*," in 1852. In that year he was recalled

to the chair of Philosophy in the New York University, but resigned before entering upon its duties, to accept the post of President of the University of Michigan. He visited Europe again in 1853, delivered the annual address before the State Agricultural Society of Michigan, and in 1854, received the degree of LL.D., from Columbia College. In 1856, he was elected a Corresponding Member of the Imperial Institute of France, also President of the American Association for the Advancement of Education, and delivered the annual address before that body at Albany. In the same year he issued a revised edition of the "*Elements of Logic*," and in 1857, his three works on "*The Will*," were republished in one volume at Glasgow, being a new edition, revised, corrected, and with additions. In the same year he delivered an address on *Public Education*, before the legislature of Michigan. In 1858, he delivered an address before the Alumni of Union College on the occasion of laying the corner stone of Alumni Hall. He has also delivered numerous other lectures and addresses, has contributed various articles to the "*American Biblical Repository*," and other periodicals, and has written many pamphlets and reports on education.

The University of Michigan, owes its foundation to a grant of lands made by an Act of Congress to the Territory of Michigan in 1826, which appropriated two entire townships "for the use and support of a University, and for no other use or purpose whatever." On the admission of Michigan into the Union, these lands and other avails were declared by the constitution of 1835, to be a permanent fund for its support, and its affairs engaged the earnest attention of the State Legislature in 1836. An organization was recommended in 1837, in the report of Hon. John D. Pierce, the first Superintendent of Public Instruction, and the first law, passed by the legislature, establishing the "University of Michigan," was approved March 18th of that year. In this act the objects were stated to be "to provide the inhabitants of the State with the means of acquiring a thorough knowledge of the various branches of literature, science, and the arts." A board of Regents was to be appointed by the governor of the State, with the advice and consent of the Senate. The governor, lieutenant governor, judges of the Supreme Court, and the chancellor of the State, were *ex-officio* members. Three departments were provided: of literature, science, and the arts; of law, and of medicine. Fifteen professorships were mapped out in the first of these; three in the second, and six in the third. The institution was to be presided over by a chancellor. An additional act located the University at Ann Arbor, on a site to be conveyed

to the Regents free of cost, and to include not less than forty acres.

In the first organization of the University, "Branches," as they were called, were established and located in eight of the principal towns of the State, which instead of being feeders for the central institution, as originally contemplated, exhausted the resources necessary to equip the University proper with professors, cabinets, and the material outfit for instruction, without which there were no inducements for students to resort to Ann Arbor. If the State had made sufficient provisions for these preparatory schools, it would have made but little difference what they were called, but as "Branches" they were considered entitled to support from the income of funds set apart for the university. In a few years this policy of "Branches" was abandoned, and the entire income of the university funds was devoted to its legitimate purposes of building up a State institution at Ann Arbor.

In the appointment of incumbents to the chairs of (1.) Ancient Languages; (2.) Moral and Mental Philosophy; (3.) the Philosophy of History; (4.) Mathematics including Natural Philosophy, an attempt was made to reconcile the claims of different denominations to a representation in the Faculty of Arts, by selecting a clergyman from the Presbyterian, Baptist, Methodist, and Episcopal churches, for these professorships, each of whom in turn was required to act as President for one year from the time of his accession to the office. The inconvenience of this arrangement for an administrative head, was felt from the start, but was increased by the establishment of the Medical Department in 1850. In 1852, on the reconstruction of the Board of Regents by the choice of the members by a vote of the people, this inconvenience was remedied by the appointment of Henry P. Tappan, LL. D., of the city of New York, as principal Executive Officer, or President.

In 1841, the Collegiate Department was organized, on the 20th of September, 1842, opened, and in 1843, consisted of four professors and fifty-three students. In 1850, the Medical Department was opened with three professors, and in 1852, there were 150 students. In 1853, when Dr. Tappan entered on the administration of the university, there were seven professors, including three in the Medical School, and the whole number of students of every name, was 222; and the number of graduates in the Faculty of Arts amounted to 110. His first step was to revise the course of study. This was done in a masterly manner; while the range of linguistic study, including both ancient and modern, was greatly enlarged, a scientific

course was instituted, by which the educational wants of large classes of the community engaged in useful employments were provided for. The classical and scientific courses were parallel to each other in respectability, in the term of years required for completing them, in the attention they received from the university professors, and in the academical honors awarded at their close. Students who did not wish to become candidates for an academical degree, or who might wish to supply deficiencies in particular branches before entering upon a full and regular course, were permitted to take a partial course. In addition to these courses, a university course proper was indicated, the development of which has been the aim of much of Dr. Tappan's subsequent labors. His inauguration as President was signalized by the establishment of an Observatory through the liberality of the citizens of Detroit, among whom may be specially designated, Henry N. Walker, Esq., who donated three thousand dollars towards the object. In 1858, a Gallery of Casts of Ancient Statues, Busts, and Vases, was commenced, which has since been extended so as to comprise a collection of Historical Medallions, and Engravings and Photographic Views, illustrative of Mediæval and Modern History. These together constitute the Museum of the Fine Arts and History. In 1856, an Analytical Laboratory was opened, and in 1859, the Law Department was established with three professors and ninety students. In 1861, a Chair of Military Engineering and Tactics was instituted, with the design of developing a full course of military instruction. Every year some new chair of instruction was established, new material for experiment and illustration was added to the cabinets, and class-rooms, until at the close of the first ten years of his administration, Dr. Tappan and the State could rejoice in the development of the institution from very feeble beginnings into the fair proportions of a University.

By the Annual Catalogue for 1862, there were 270 Academical Students, and 345 Professional Students, or a total number of 615. In the same year the Degree of Bachelor of Arts was conferred on 37; of Bachelor of Science on 15; Bachelor of Law on 44; of Doctor of Medicine on 36; of Master of Arts on 18; of Master of Science on 5; and the Diploma of Civil Engineer on 4;—all educated in the University. In the same year there were 27 professors and other officers. The income of the university available for annual expenses had increased from \$12,000 to \$40,000.

The above statistics of growth and prosperity so far as we know, can not be surpassed in the same number of years in any collegiate institution of this country.

MILITARY SYSTEM AND EDUCATION IN SARDINIA.

I. GENERAL OUTLINE OF MILITARY SYSTEM, AND MILITARY EDUCATION.

THE wars in which Sardinia has recently been engaged, have led to the re-organization of her armies, and to the extension and improvement of institutions for military instruction, but time enough has not yet elapsed to perfect the system.

One-third of the officers are promoted from the ranks; the remaining two-thirds, that is, all who enter as officers, must pass through the Royal Military Academy, and before being commissioned as Captain in the Artillery and Engineers, must have completed the special course in the Complementary School. Admission to the Royal Staff Corps is conditioned on attendance on the lectures of the Staff School, and the results of a competitive examination. The following is a brief outline of the system of military instruction now in operation.

1. The character of the education may be described generally as partly resembling that of Austria, partly that of France. It commences very early. Every Officer who enters the Army as such must have passed through the great Military School, the *Accademia Militare*. The minimum age of entrance is fourteen. The admission is by nomination and not by competition; and the demand has always been under rather than above the requirements of the Army. "Bourses" or Exhibitions to assist pupils in their education, have been established on the Prussian and Austrian, rather than on the French principle. They are granted by the King on the recommendation of the Minister, in consideration of the claims of deceased Officers, or other public servants, and without reference to the merits of the pupils, preference being given to the candidates whose circumstances most require assistance. From twenty-five to thirty of these *Bourses* (or rather *Demibourses*, for no pupils receive entire support such as is given in France,) are given annually. We are informed that a decree will appear almost immediately, throwing open ten out of this number to public competition. The entire sum expended upon them is 70,000 francs, about 2,800*l.* per annum.

Passing from this outline of the principles of Sardinian Military Education, as exhibited in the *Accademia Militare*, which may be termed the General Seminary of the Sardinian Army, we shall briefly allude to the *three* remaining Institutions, in which Officers receive instruction and training at later periods of their career.

2. Admission into the Artillery and Engineer School may be considered the reward of the most distinguished pupils of the *Accademia Militare*, who after spending their last year in that Institution in the study of the higher mathematics, chemistry, and architectural drawing, are transferred for the completion of their education to the School of the Artillery and Engineers.

3. The Staff School, the formation of which dates from 1850, is chiefly frequented by Officers of the Infantry and Cavalry, who must be below the age of twenty-eight years upon their entrance. It is carried on upon the competitive system, the Officers being ranged according to merit in their Final Examination, the ablest entering the Staff Corps in that order.

4. Regimental Schools for Officers also exist, and in every Brigade or Division, Officers are taught *topography*, under the supervision of the Chief of the Staff of the Division. Care is taken to make this teaching uniform throughout the Army; and it may be regarded as preparatory to that of the Schools at Ivrea and Pinerol, which accord with the principle of the Prussian Division Schools in requiring that every Officer shall have received professional instruction; but as regards other points, and particularly the period for attending them, these Schools are peculiar to the Sardinian Army. In time of peace, no Officer, excepting those of the Special Arms, can obtain a Company without having studied for a year in one or the other of these Schools, and having passed an examination on leaving it. The Instruction given is mainly practical, Field Fortification, the Secondary Operations of War, and Topography, being the branches of Military Science taught.

These Institutions appear to have been *primarily* established with a view to the instruction of Officers and Non-commissioned Officers throughout the Army, and in order to prevent Regiments or Corps from following some peculiar system of their own. The same motive seems to have led to the gradual reduction in number of the Prussian Division Schools. *Secondarily*, however, these Schools have been made available for the purpose of organizing and drilling the reserve of the Sardinian Army, a large body of Conscripts assembled for a few weeks in the autumn of each year in a camp

about twelve miles from Turin. This object seems to have been attained most successfully.

Quite recently a class has been added to the school at Ivrea for the exclusive education of Non-commissioned Officers aspiring to a commission; and for the sake of economy this class is to be common to Infantry and Cavalry.

It is consequently from this body of officers that teachers are derived for the topographical classes established in each Regiment or Brigade. The Staff School having been recently founded, and a period of active war having intervened since its institution, can not be supposed to have completely organized its system of instruction. We have elsewhere mentioned that Topography, the Art of War, and Fortification, are the branches of military study most attended to; but we have reason to believe that its plan of instruction will be extended. It may not be superfluous to mention the high appreciation in Sardinia of the Austrian General Staff, as tending to confirm our own estimate of the excellence of the Austrian Staff School. We have been recently informed, on the best authority, that some of the most distinguished Sardinian Officers, who, from their service in the Crimea and elsewhere, have been able to compare the merits of different Staff Corps, consider the Austrian General Staff "the best in existence."

As regards the System of Examinations, there is a Standing Board consisting of from *five* to *seven* Officers, presided over by a Lieutenant-General, which superintends all the more important Examinations of the Military Schools, such as those upon leaving the School, &c. The constant Examinations within the School, when the Cadets are being moved from one class to another, are conducted by the Professors.

The expense of Military Education in the Sardinian States amounts to 18,000*l.* annually. The Military Schools are all under the direction of the Minister of War.

5. Two Institutions peculiar to the Sardinian Service are the *Schools for Officers*, one or other of which it is necessary that every Officer under ordinary circumstances should attend for a year before being promoted to the rank of Captain. One of these is for the Infantry, at Ivrea; the other for the Cavalry, at Pinerol. In saying that *every* Officer must attend these Schools, we except that proportion of *one-third* who are promoted annually from the ranks, and whose attendance apparently has not hitherto been required.

Details respecting the organization and instruction of these schools will be found under the following heads.

II. THE ROYAL MILITARY ACADEMY AT TURIN.

The *Accademia Militare* was originally designed by Charles Emanuel, for the instruction of sons of officers of the army and of the nobility in the use of weapons, in horsemanship, dancing, mathematics, and belles-lettres. In the course of time, the institution was converted to its present purpose, of training Officers for the Sardinian Army.

The regular course of study in this school lasts apparently for six years, shortly to be reduced to five years, and the earliest age at which it is possible now to enter is fourteen, the usual age of admission being fifteen or sixteen. Formerly, boys entered at eleven and twelve, but this practice has lately been altered, to the regret of many Officers, who prefer the plan so commonly adopted abroad, of training Officers to their business as soldiers from very early years.

The peculiarity of this school is that during a portion of the course it educates Officers for all Arms in common. The most talented pupils are then selected by examination for the Artillery and Engineers, which are the two favorite services, and indeed the most aristocratic corps in the Sardinian army. The number of the pupils is limited to 200, but it is rarely complete; at present there are 180 pupils. About half of these pay for themselves a yearly sum of 1,200 francs, 48*l.*, the remaining half are supported, or partly supported by the Government. The system of *demi-bourses* prevails here as in France.

The pupils are divided into four classes, according to the years of the course; a fifth class, contains those who have been just selected for the Artillery and Engineers, who work by themselves, chiefly at the higher kinds of drawing and the Differential and Integral Calculus, and Mechanics. These senior pupils are Officers, and have each their separate room. German is taught, and there is a Course of Italian Literature, &c., but no Latin is taught in any part of the school. The system of working (at least with the higher boys) is in rooms where eight or ten are united, and apparently there is something of the *Répétiteur* system.

The arrangements of the house are excellent. The pupils appear to be strictly confined to barracks during the week, but allowed to go out on Sundays. The discipline is said to have been relaxed of late years, and this is attributed by old Officers to a cause which will appear curious in England, viz., to the pupils having any holidays at all. This innovation upon the simplicity of the Piedmontese system of education was alleged to have encouraged distinctions

between the richer and poorer pupils, and thus to have injured both the economy and the *Camagaderie* of the school. Great stress was laid here, as at other Military Institutions, on a strictness of discipline very unusual in England. The boys begin their work at half-past five o'clock, and work till seven; then they go to chapel for a short time, and breakfast and recreation follow immediately after. Both are concluded by eight, when they return to their studies for an hour and a quarter; then a quarter of an hour's relaxation is allowed, and the studies are resumed until eleven o'clock. An hour is then devoted to the schools of fencing, riding, gymnastics, or dancing. From twelve to a quarter before two o'clock is allotted to dinner and recreation, and then another hour is spent in the fencing, riding, gymnastic, or dancing schools. A quarter of an hour's recreation is again granted, and from three to half-past four o'clock study is resumed. A quarter of an hour's recreation follows, and half an hour is then given to military exercises, succeeded by another quarter of an hour's interval for rest. Two hours are then devoted to study—from half-past five to half-past seven o'clock. An hour is afterwards allowed for chapel, supper, and retiring to rest.

A monthly account is taken of their work, and the marks then given exercise an influence upon their places in the examinations which take place every year.

The following tables give a full view of the work of the pupils during their six years' course.

DISTRIBUTION OF THE VARIOUS BRANCHES OF STUDY IN THE DIFFERENT YEARS
OF THE COURSE, AND GENERAL TIME TABLE FOR THE SCHOOLS.

Classes.	Lessons.		Classes.	Lessons.		
	Months.	In each Week.		Months.	In each Week.	
First Year.	SUBJECTS OF STUDY.		SUBJECTS OF STUDY.			
	Catechism.....	8	1	Catechism.....	8	1
	Arithmetic.....	1	6	Algebra, 1st Part.....	8	6
	Plane Geometry.....	1	6	Solids.....	8	6
	Algebra, 1st Part.....	3	6	Italian Literature.....	8	6
	Solids.....	3	6	French Language.....	8	6
	Italian Elocution.....	4	4	Battalion and Company Drill.....	2	4
	History of Italian Literature.....	4	4	Chaqueur Drill.....	2	4
	French Language.....	4	4	Garrison and Divisional Duty.....	2	4
	Caligraphy.....	7	7	Law on Recruiting.....	1	2
	Soldiers' Drill.....	3	3	Figure Drawing.....	2	2
	Squad Drill.....	3	3	Dancing.....	2	2
	Army Regulations.....	3	3	Gymnastics.....	5	5
Dancing.....	3	3	Soldiers' Drill.....	5	5	
Gymnastics.....	3	3	Caligraphy.....	4	4	
Figure Drawing.....	3	3				
N. B.—This class will be abolished at the cessation of the present scholastic course.						

DISTRIBUTION OF VARIOUS BRANCHES OF STUDY—continued.

Classes.	SUBJECTS OF STUDY.	Lessons		Classes.	SUBJECTS OF STUDY.	Lessons	
		Months.	In each Week.			Months.	In each Week.
Third Year, General Services.	Sacred History.....	8	1	Third Year, Special Services.	Sacred History.....	8	1
	Rectilinear Trigonometry.....	8	3		Algebra, 2nd Part.....	8	4
	Geography and Ancient and Medieval History.....	8	3		Rectilinear Trigonometry.....	1	4
	Italian Literature.....	8	3		Spherical Trigonometry.....	1	4
	French Literature.....	8	3		Algebra applied to Geometry.....	3	4
	War in Detail.....	4	3		Descriptive Geometry (the first 10 numbers).....	5	3
	Company and Battalion Drill.....	5	1		Geography and Ancient and Medieval History.....	8	3
	Chasseur Drill.....	1	1		Italian Literature.....	8	3
	Rifle Practice and Gymnastics.....	1	3		French Literature.....	8	3
	Topographical Drawing.....	8	3		War in Detail.....	4	3
	Fencing.....	8	3		Company and Battalion Drill.....	5	1
	Gymnastics.....	8	3		Chasseur Drill.....	1	1
Fourth Year, General Services.	Ecclesiastical History.....	8	1	Fourth Year, Special Services.	Rifle Practice and Gymnastics.....	1	1
	War in Detail.....	5	3		Topographical Drawing.....	8	3
	Art of War, 2nd Part.....	3	3		Fencing.....	8	3
	Artillery.....	5	3		Gymnastics.....	8	1
	Fortification.....	8	3		Ecclesiastical History.....	8	1
	Physical Mechanics.....	8	3		Infinitesimal Calculus.....	8	4
	Topography.....	3	3		Descriptive Geometry, 2nd Part.....	6	3
	Modern History, History of the Country.....	8	3		Fortification.....	8	3
	German Language.....	8	3		War in Detail.....	8	2
	Army Regulations.....	8	3		Modern History, History of the Country.....	8	3
	Military Accounts.....	5	3		German Language.....	8	3
	Italian Literature.....	5	3		Topographical Drawing.....	3	2
	French Literature.....	5	3		Military Accounts.....	8	2
Fifth Year, General Services.	Gymnastics.....	8	3	Fifth Year, Special Services.	Landscape Drawing.....	8	3
	Riding.....	8	3		Gymnastics.....	8	3
	Landscape Drawing.....	8	3		Riding.....	8	3
	Topographical Drawing.....	8	3		Fencing.....	8	3
	Fencing.....	8	3		Ethics.....	8	1
	Ethics.....	8	1		Calculus.....	8	4
	Physical Mechanics.....	8	3		Physics.....	8	3
	Topography.....	8	3		Topography.....	8	3
	Art of War.....	5	3		Art of War.....	5	3
	Artillery.....	6	3		Artillery.....	6	3
	Landscape Drawing.....	3	3		Landscape Drawing.....	3	3
	German Language.....	8	3		German Language.....	8	3
	Italian Literature.....	4	3		Descriptive Geometry, 2nd Part.....	6	3
	French Literature.....	4	3		Gymnastics.....	8	3
	Army Regulations.....	8	3		Fencing.....	8	3
	Gymnastics.....	8	3		Riding.....	8	3
	Fencing.....	8	3				
	Riding.....	8	3				
	Military Accounts.....	8	3				

PUPIL SUB-LIEUTENANTS.

Class.	SUBJECTS OF STUDY.	LESSONS.	
		Months.	In each Week.
Sixth Year, Special Services.	Ethics,	12	1
	Rational Mechanics,	12	1
	Analysis,	12	1
	Chemistry,	12	1
	Architectural Drawing,	12	1
	German Language,	12	1
	Gymnastics,	12	1
	Fencing,	12	1
	Riding,	12	1

GENERAL TIME TABLE FOR SCHOOL DAYS.

- From 5 to 5½, Rising, Dressing, &c.
 " 5½ to 7 A. M., Study. From 7 to 8, Chapel, Breakfast, and Recreation.
 " 8 to 9½, School of Science and Literature. From 9½ to 9¾, Recreation.
 " 9¾ to 11, " " "
 " 11 to 12, School of Fencing, Riding, Gymnastics, Dancing, &c.
 " 12 to 1¼, Dinner and Recreation.
 " 1¼ to 2¼, P. M., School of Fencing, Riding, Gymnastics, Dancing, &c.
 " 2¼ to 3, Recreation.
 " 4¼ to 5¼, Military Exercises. From 5¼ to 5½, Recreation.
 " 5½ to 7¼, Study. From 7¼ to 8¼, Chapel, Supper, Dormitory.
 " 8 to 4¼, School of Science and Literature.
 " 4¼ to 4¾, Recreation.

III. ARTILLERY AND ENGINEER SCHOOL AT TURIN.

The *Artillery and Engineer School (Scuola Complementaria)*, which is established in a large building in one of the suburbs of Turin, is a School of Application, intended to complete the special education of the Young Officers of the Artillery and Engineers, which the Cadets of those Corps have previously entered upon during their four last years in the *Accademia Militare*. Its course of studies occupies nominally two years, but really only eighteen months, after which the final examinations begin, and the pupils receive leave of absence. The Students do not live in barracks here, but the Inspector of the School seemed to think it desirable that they should do so. The exercises of the day commence, at eight o'clock every morning, with an hour's riding. A lecture then follows, which lasts for an hour and a half, from nine till half-past ten. The rest of the morning is left free till twelve o'clock, when the pupils return to the school till three, and where they study together in large classes in the same room; they have afterwards some military exercises till five, and are then free for the evening.

The number of pupils at the school is twenty; from ten to fifteen for the Artillery, the rest for the Engineers. The subjects of study will show what difference exists in the studies of the two Corps, and we were told that very little preference was shown in the choice of the Students for one over the other. The Engineers do not appear to be at all employed in civil works; indeed, the Government does not allow them to be so, as there are sufficient fortifications in the kingdom of Sardinia to afford them constant employment. The pay of the two Corps is equal, and is very little above that of the Infantry, and the same as that of the Cavalry. The Artillery and Engineers (the *Armi dotti*) appear to be decidedly the favorite and aristocratic corps of the Sardinian army. They rarely enter the Staff Corps, and the reason assigned for this is their unwillingness to quit their own arm of the service. The position of the pupils on entering the Corps is fixed by the Final Examination alone, and is not influenced by marks previously given for industry and application during the course, as is the case in some of the French and German schools—at the Polytechnic, for instance, and at Znaim. The only value of a high position in the Final Examination is that it gives seniority in the Corps.

The direction of the school is intrusted to a Field Officer of Artillery, assisted by two Captains, one from the Artillery, and the other from the Engineers. His authority extends to instruction and discipline.

The scientific instruction is given by professors (effective and supplementary) and by Officers belonging to the various Artillery divisions and establishments, who, together, constitute a Council of Instruction, of which the Director is President.

The examinations to which the Officer Students are subjected are held by a Commission, nominated by the Secretary of War.

Regulations respecting the Professors, &c.

The Professors and Instructors are personally responsible for the teaching of the subjects contained in the programmes and regulation for the discipline of the students in School, for the daily drawing up of the notes and execution of the drawings, and for the constant presence of the students during the time of the instructions and lectures.

The Military Professors and Instructors will maintain constantly among the students the spirit of subordination and military discipline in all its force.

The Professors not possessed of military rank, when reproof is not sufficient to keep the students to their duty, will report the matter to the Director and to the Captains attached to the direction of the School, in order that more vigorous measures may be adopted.

At the beginning of every lecture, the Professors will satisfy themselves that the students have finished the notes preceding it, and the regulated tasks and drawings.

The Professors will also have the power of visiting with arrest students who

are negligent in the execution of the notes and tasks, and those who exhibit a constant indisposition to work, reporting it to the Director of the School.

When the lectures are upon difficult subjects, it is the duty of the Professors sometimes to visit the students during the hours of study, for the purpose of explaining difficulties.

At the beginning of every lecture, the Professors will dictate to the students a summary of the lesson which they are about to explain.

At the commencement of their course of lectures, they will point out to the students the books and treatises to be followed.

At fixed intervals, as they shall judge it most convenient, the Professors will suspend the course of their lectures to satisfy themselves by questions of the attention given and the progress made by the students.

At the opening of their course, the Professors will notify to the Director of the School the hours which suit their engagements best for the giving of the lectures; these hours will be subsequently maintained unchanged throughout the duration of their course. These hours can only be selected out of those fixed in the general time table.

In case of any lectures having to take place out of the lecture-rooms of the School, they will give notice in time to the Director.

If they should consider any change in the programme necessary, they will give notice in writing to the Director of the School, so that he may be able to submit their propositions to the General Commandant.

The Instructors will exact of the students, in the execution of the practical instructions and in the explanation of them, a demeanor perfectly military, and a tone of voice appropriate to the circumstance. All the students, without exception, should render themselves capable of executing the practical tasks and explanations now mentioned with the greatest perfection.

The Professors, as well as Instructors, in concluding their course of lectures, will transmit to the Director of the School a statement showing the degree of instruction acquired by the students, and their conduct in School; the credit for the instruction and for conduct will be given by means of two distinct integral numbers, selected from two to ten.

Duration of the Course and Subjects.

The course of the Complementary School will be terminated in a year and a half.

The students belonging to two successive promotions will participate in the same instructions during the last six months of the first course, and the first six of the second course.

The subjects which will be taught to the Officer-students of the Complementary School are,—

- a. Mineralogy and metallurgy.
- b. Introduction to applied mechanics, and application of mechanics to machinery.
- c. Theory of the combustion of powder: of the movement inside the bore; of the resistance of ordnance; of the volume, weight, and center of gravity of ordnance; projectiles.
- d. Use of artillery in war, construction of batteries, service in the field.
- e. Permanent fortification.
- f. *Course of construction and of military and civil architecture.*
- g. *Typography.*
- h. *Geodesy.*
- i. Military bridges and passage of water.
- l. Classified nomenclature, and drawing of artillery materials.
- m. Manufacture of powder, fire-works, arms, ordnance.

} For Engineer-Officers only.

Practical Instructions.

Practical instruction will be given every day to the students of the Complementary School.

The object of this instruction is to render the Officers themselves familiar

with the execution of the operations, and with the proper method of instructing Non-commissioned Officers and soldiers of Artillery.

These instructions, which will be, as far as possible, executed and explained by the Officers of the School, will consist of—

Gymnastics.

Riding, according to the regulations in force.

The pack of the infantry soldier, armament, infantry instruction.

Classified nomenclature of the various parts of horse furniture, convenient adaptation of them; pack of the cavalry soldier.

Principles of the physiology of the horse, and of veterinary science; care of horses.

Nomenclature and use of the field, mountain, siege, garrison, and coast material.

Lading of field and siege carriages, and mountain mules.

Service of field, mountain, siege, garrison, and coast artillery.

Driving and sectional drill, battery and brigade drill.

Regulations for marches, encampments.

Charges and compositions in use in the field, in sieges, and in garrisons.

Judging distance drill, practice; remedies applied to materials in the field.

IV. THE STAFF SCHOOL.

The Staff School at Turin has only existed since the year 1850. Previously to that time the Staff was supplied by picked scholars from the *Accademia Militare*.

The whole Staff Corps of the Sardinian Army only consists of thirty-six Officers, viz., twenty-four Captains, and twelve of higher rank; no one of a lower rank than Captain being admitted even as attached to the corps, a regulation which appeared to be considered inconvenient.

Officers are required to have served four years before their admission, as is the case in the Austrian Staff Schools, and they must not have exceeded their twenty-eighth year. Again, as in Austria, the Officers on leaving the school are ranged strictly in the order of merit, as tested by a final examination; and the ablest obtain appointments to the Staff in the same order. The Sardinian School has, however, some peculiarities, partly arising from the higher position which the Special Arms (*Armi dotte*) of Artillery and Engineers hold in Sardinia than in Austria or Prussia. The method of admission is as follows:—

An Officer requests his Colonel to recommend him for admission to the Staff School. Great caution seems to be observed in giving this recommendation; but having obtained it, an Officer has no further difficulty in entering the School. In consequence of the small numbers of the Staff Corps, the demand for entrance is not very great, and there is accordingly no competitive examination. The numbers in the School have, during the first five years of existence, varied greatly—from fourteen or sixteen to four or six. A year (or rather eleven months) is the time occupied by the studies;

the first six months being given to theory, the last five to practice. The time thus occupied lasts from ten till three in the afternoon.

The amount of knowledge required for admission into the School is stated, in the "Note" of Colonel Petitti, to be an acquaintance with Geometry and Algebra, as far as Equations of the Second Degree.

The practical work consists in the usual surveys of countries, plans, &c. The young Officers are taken by the Inspecting Colonel of the School into the country, and worked hard for four or five months. There have hitherto been only places for one or two of these Officers on the Staff at the end of the year, and these (as has been already mentioned) have always been the most distinguished pupils of the School. The rest become teachers in the regimental schools. Officers leaving the Staff School do not appear to have a right to a step immediately (as in Austria) by virtue of their having been at the School; but the Sardinian system of making all the appointments above the rank of Major by selection gives them a prospect of advancement. Examinations are held in the School every three months, at which the Professors give marks of proficiency; these are combined with those obtained in the final examinations in determining the position of the pupils.

The Professors in the Staff School are all military men. The building is very good, and, although small, contains a library, instruments, museum, and all the apparatus for maps.

Among the conditions which must be met favorably to be admitted to the Royal Staff Corps are the following:—

Physique:—

- If the constitution is robust, sufficiently strong, or weak.
- If the sight is good, acute, or short.

Intellectual Qualities:—

- If the intelligence is prompt, clear, reflective, and the mind orderly or confused.
- If he is ready of speech, or uncommunicative.

Moral Qualities:—

- If he is honorable, and of a good disposition, with much or little expansion of character.
- If of conciliatory or rough manners.
- If peaceable, quick, or irascible.
- If active, resolute, authoritative, timid, or feeble.

Education:—

- What degree of instruction he has arrived at in mathematics, in the theory and practice of surveying.
- What ability in plan-sketching and topographical drawing.
- If he cultivates any other branch of knowledge connected or unconnected with the Institute itself, and what.
- If he is master of the Italian and French languages, so as to speak and write them with facility and correctness.

If he is acquainted with, and if he can speak, other languages.

If he is addicted to study.

Conduct:—

If his behavior is dignified, as becomes a soldier and a citizen.

If he enjoys the good-will of his superiors, the esteem of his comrades and inferiors.

Mode of discharging his Duty:—

If he discharges his duty with exactness and zeal, or remissly and ill.

Particular Aptitude:—

If he is more especially fitted for the duties of the surveying, topographical, or military branch of the service.

If he has shown aptitude for teaching.

If he is adapted for progress, in the Corps, or in the Infantry or Cavalry services.

Miscellaneous Information:—

N. B.—Under this head will be inserted those notices which, finding no place under the preceding heads, contribute towards a fuller information respecting those Staff Officers who, in consequence of circumstances and duties special and unconnected with the service of the corps, may afford ground for special mention.

V. REGIMENTAL SCHOOLS OF IVREA AND PINEROL.

The requirement of professional study from Officers after entrance into the Army is a point almost peculiar to the Sardinian service. The *principle* of the Prussian Division School is, indeed, almost the same as that of the two Schools we are about to describe; but the examination for which the Division Schools prepare is a qualification for obtaining a commission, and not (like that of the Sardinian Schoole) for subsequent promotion. And this difference is partly owing to an obvious cause, the slowness of promotion in the Prussian Service. If the Division Schools and their examination were placed before the promotion to a Captaincy, the candidates attending the School would be in most cases nearly forty years of age.

Some instruction in Topography is given to the Officers of every Regiment in the Sardinian Army, under the direction of the Chief of the Staff of the Division. Care is taken to render the teaching uniform throughout the Army, and it may be considered as a preparation for the more systematic instruction given in the Schools of Ivrea and Pinerol. The former of these is intended for the Infantry; the latter for the Cavalry. Every Officer, excepting those of the Special Arms, must have passed a year of study in one or other of these Schools, as well as a subsequent examination, before he can obtain a Captaincy.

The studies are mainly practical, as may be seen from the "Prospectus of Instruction" annexed. Topography, Field Fortification, and Secondary Operations are the only branches of Military Science

in which instruction is given; and upon these much care appears to be bestowed.

One-third of the Officers of the Sardinian Army are promoted, as has been mentioned, from the ranks. Accordingly, a class has been recently added to the School of Ivrea, intended exclusively for the Education of those Non-commissioned Officers who aspire to a Commission. This class is to be common to Infantry and Cavalry.

The following extracts from the Regulations of the Minister of War, will exhibit the practical character of instruction in this class of schools.

Prospectus of Instruction to be given to Lieutenants in the Military School of Infantry.

Soldiers' Drill, Squad, Company, Battalion, and Chasseur ditto, &c.
Fencing with the Bayonet.
Exercise of the various Arms, &c.
Musketry Practice.
Regulations of Discipline, Garrison and Field Regulations, Army Accounts.
Secondary Operations of War.
Topography.
Field Fortification.

School of Topography.

It is decided that such instruction [in Topography,] shall take place from the commencement of March till the end of July.

This will be obligatory on Officers who have not passed the age of thirty years.

Those Corps, however, who may think that they can thus employ themselves in the winter also for the hour or so which may remain over after the other occupations of the Officers, shall have the power of establishing, from the beginning of November, a school, in which drawing and other preliminary acquirements may be taught.

This School will be attended especially by beginners and the less educated, who will thus be able better to profit at the beginning of March by the lectures given to the Officers more advanced in this study.

The Schools will be instituted for regiments or brigades, according as the General commanding the Division shall determine, upon the report of the Chief of the Staff, regard being had to the Director who can be assigned to them and the opportunities afforded by the situation.

In cases, however, where it may be convenient, they can institute Divisional Schools as well, which will be attended by the Officers of the different corps already more advanced in the study.

There they will be exercised, by direction of the Chief of the

Staff, in the various subjects taught in the School, especially in the application upon sketches of themes of secondary operations of war, and will be taken into the field to execute surveys on the spot with the instruments and by the eye.

In this case, in the Regimental Schools, the less educated officers will be trained under the direction of Officers who have given proof of sufficient capacity.

The Officers of the Detachments of Cavalry or of the Rifles, for whom it may not be convenient to establish separate schools, will attend those schools of their garrison to which they are assigned by the General Commandant of the Division upon the proposition of the Chief of the Staff.

Inasmuch as this Ministry is careful to provide the Schools of Topography with the instruments necessary for the practical training upon the ground, it makes known henceforward the implements with which they must be provided, at the charge of the Treasury, in cases where they do not already possess them, viz. :—

Small tables, with desks. Seats or stools. Slate, with stand. 2 pieces of Indian ink. 2 ditto of French blue. 2 ditto of gum. 2 tablets of carded wool. 1 case of mathematical instruments. 2 plane rulers of one metre each, besides some rulers of various dimensions, the necessary paper for themes, &c. 2 pen-knives. Some pencils. 1 paper of steel pens for drawing. Half a bundle of crows'-quills. Chalk for the slate, and sponge. Inkstand, with ordinary ink. 2 crayons (*coule*) of No. 2. 2 ditto of No. 4. 2 pieces of Indian rubber.

GENERAL SYLLABUS OF INSTRUCTION FOR THE INFANTRY OF THE LINE.

Months of November, December, January, February and March.

Recruits will be kept separate from the seniors during these five months in all the instructions (except the drills.)

They will be instructed progressively once a day in soldiers' and squad drill.

They will attend daily the gymnastic exercise and the school of reading and writing.

N. B. As they shall progress by degrees in the various branches of instruction, they will take their part in the service, at first on duty where arms are not required, and afterwards with their arms, as much as possible always upon public holidays.

Seniors will have to attend the school of reading, writing, arithmetic, and gymnastics daily.

The recruits as well as the seniors will be prepared for the practice range, during the months of February and March, by aiming at the butt and firing at the candle.

The Officers, especially the juniors, will be encouraged to exercise themselves in gymnastics, and to frequent the School of Topography.

The Captains will be taught riding as much as possible where they are in garrison with Cavalry.

In the months of February and March the Officers will be further prepared in the appropriate theory, with a view to the instruction of the following months, and all without exception will have to practice firing with the rifle.

April and May.

There will be no further distinction made between the recruits and seniors.

They will pass successively through soldiers', squad, and company drill, bayonet exercise, and rifle practice at the butt.

The school of reading, writing, and arithmetic, and gymnastics, will be continued at least for the lower classes.

The Captains will give instruction to their companies, especially in bad weather, on the subject of packing necessities, and on the general behavior of the soldier under different circumstances on and off duty, showing them also the manner of making reports in a few clear and concise words.

The Officers will be prepared by the appropriate theoretical training for the instruction of the following months.

The School of Topography will be continued as much as possible for the Officers who desire to attend it.

June, July, August.

They will pass successively through battalion drill and regimental and brigade manoeuvres.

The rifle practice at the butt will be continued.

The *Chasseur* exercise will be taught.

The swimming school will proceed with the utmost possible activity.

The school of reading, writing, and arithmetic, and gymnastics will be continued at least for the lowest classes, as much at least as the instructions in other subjects, and especially swimming, permit.

The Generals of Brigade will explain theoretically to the superior Officers and Captains, and these latter to their own companies, the nature of service in the field.

September.

By frequent marches instruction will be given in field service, practical in its nature, and separate for every arm.

Manoeuvres and evolutions appropriate to the ground will be gone through.

The troops will be disposed for the defense of a village or a position, of a stream, or the like.

October.

The instruction in the field will continue as much as possible, and especially in the garrisons where troops of different arms are quartered, one part of the force can be opposed to the other, and, where the service of the place permits it, by calling in the assistance of the National Guard, the garrison will be able entirely or in part to absent itself for two or three days.

GENERAL RULES RELATING TO THE INSTRUCTIONS.

1. As far as is possible the soldiers should receive at least two lessons in the day.

2. In the months of April, May, June, July, and August, the drill in the *place d'armes* will take place only once a day, the other will be in the barrack or the neighborhood.

3. The Officers should give the instructions themselves, and should never appear as idle spectators before the soldier.

The subalterns will themselves conduct the soldiers' and squad drill, and the bayonet exercise.

The Captains will be careful to instruct their own companies. At the rifle practice all the Officers of the Company should be present and interest themselves for the good working of so important a subject of instruction.

4. During recreation times, and in all those kinds of instruction which do not require silence and immobility, the Officers will be careful to converse with their inferiors, and to study their character and qualities, praising and encouraging the good to do well, and visiting with words of blame more or less severe those who are ill-regulated in their conduct.

5. In order to interrupt as little as possible the course of the instructions, the Colonels and Generals of Brigade will avail themselves of the festivals accurately to review the men before and after mass.

6. In forts the Infantry will be exercised at the service of guns according to

the directions which will be given to the Officers of Artillery commanding in them.

7. Some Non-commissioned Officers in every regiment will be trained as the carpenters for making cartridges.

8. In the interior of the barracks the men will be encouraged to amuse themselves, and be gay, rather than to loiter about in idleness. It will be most advantageous to introduce singing to music, as was done in the camp of 1846.

9. In the month of August, Staff Officers will be dispatched to the principal garrisons who, being attached to Generals of Brigade and Division, will prepare with them the projects and plans for the field instructions of the months of September and October. These Staff Officers are further particularly charged to study the environs, and to point out in reports for that purpose the most important military positions, and the mode of occupying them.

10. Appropriate instructions concerning the rules to be observed in the rifle schools, concerning the swimming school, and the exercises in the field, will be forwarded at the proper time.

VI. SCHOOL OF ARTILLERY IN THE ARSENAL.

Men, who are destined to work in the arsenal, receive here practical instruction in their art. The arsenal contains, 1st, a chemical and metallurgical laboratory, in which analysis, &c., are performed; 2d, a mineralogical collection, containing 1100 specimens of minerals, and many models of crystalization, besides a complete collection of specimens from the territory of Genoa; 3d, a collection of philosophical apparatus, containing 600 different machines and instruments, partly from Puxy and Dumotier of Paris, and partly from Zest and Brabante of Turin; 4th, a library containing the best books on Mathematics, Natural Philosophy, Astronomy, Geology, Geography, &c.; 5th, a foundry of cannon, which includes the foundry properly so called, the atelier of modelers, the hall of models, the ateliers of trepans and of engravers; 6th, the lithographic establishment; 7th, the machine shop; 8th, a manufacture of all kinds of arms for the army and navy; 9th, the atelier of bombardiers; 10th the manufacture of gunpowder, and refinery of saltpetre; 11th, a forge for gun-barrels.

III. EAGLESWOOD MILITARY ACADEMY,

AT PERTH AMBOY, NEW JERSEY.

THE EAGLESWOOD MILITARY ACADEMY was established at Perth Amboy, N. J., in October, 1861. Perth Amboy is a quiet little city of about 3,000 inhabitants, which, before the Revolution, was the seat of government for the province of East Jersey, and subsequently was the capital of the State until 1790. It is 21 miles from New York, to which it has access by three lines of steamboats and by the Staten Island railroad. Its site is a beautiful point of land, which is washed on the east by Staten Island Sound and on the south by Raritan Bay. The climate is healthy and remarkably mild, and the city has long been a favorite place of summer resort for the enjoyment of its temperate air and its facilities for salt-water bathing. The estate of Eagleswood lies about a mile westward from the town, and fronts for half a mile on the navigable waters of Raritan Bay. Its shore is abrupt and picturesque, fringed for the most part with woods and shrubbery, and indented with green and shady ravines, the largest of which is inclosed by high banks, covered with fine old forest trees, and forming a natural park of nearly a mile in length and of great and varied beauty. The remainder of the estate comprises about a hundred and fifty acres of gently undulating land, and includes spacious lawns, playgrounds, gardens, and cornfields, together with about a dozen dwelling-houses and a large edifice containing studios for artists, several of whom have lately taken up their abode at Eagleswood—among them William Page and Innes, the distinguished landscape painter.

The main building of Eagleswood, which is now almost entirely used for school purposes, is a fine freestone edifice in the Italian villa style, 254 feet long and two and three stories high. In the basement a corridor extends the whole length of the building, affording at all times a convenient and sheltered communication between the different parts, while piazzas extend along the front of the first and second stories, upon which open windows reaching to the floors. The flat roof, surmounted by a balustrade, commands a magnificent view of Raritan Bay and of the Neversink hills. The building is warmed by steam, lighted by gas, and supplied throughout by water from a neighboring brook, fed by never-failing springs.

A school-room, with separate desks for a hundred pupils, a dining-room, a large parlor for dancing and other social purposes, an armory, a laboratory and various recitation rooms, occupy a large portion of the building; the rest is divided into sleeping rooms, some containing one, others two or three, none more than four, beds—an arrangement which is thought by the teachers of the institution to be better adapted to the preservation of good order and good morals, than that which collects, as in many academies, the students into one or two large dormitories.

In the rear of the main building is a large and well-furnished gymnasium in which, besides the usual appliances for systematic exercise, there are bowling alleys for the use of the students. Experience has proved, however, that the regular daily drill with the musket supplies of itself an ample sufficiency of thorough, steady, and healthful exercise.

On the establishment of the Academy in October, 1861, it opened with about thirty pupils. During the term ending July 1, 1862, there were seven instructors and fifty-six pupils; during that ending July 1, 1863, eleven instructors and eighty-seven pupils.*

THE MILITARY DEPARTMENT of the Academy consists of a superintendent, who is a regularly trained military officer,† and of the following officers selected from the cadets themselves: a lieutenant-colonel, a major, an adjutant, a quartermaster, a sergeant-major, five lieutenants, an orderly sergeant, a color sergeant, six sergeants and six corporals.

The following is the general daily routine of the school as stated in the catalogue:

REVEILLE.

At Reveille, Cadets will immediately turn out and prepare for roll-call.

MORNING PARADE, INSPECTION AND BREAKFAST.

Formations will always be in that locality where the call is sounded; if the call is from the upper piazza, the formation will be made in the public hall. At the sounding of the "General" the Cadets will assemble.

At the "Assembly" the companies will be formed by the Sergeants, under the command of their respective Officers.

At the sounding of "To the Color," they will be marched to the *Color line*, and there formed for inspection, when the officer in command, with the adjutant, will inspect the battalion, the adjutant making memoranda of anything not in order; when finished, they will return to place. The order will then be given, "Close order: march," when the rear rank will close on the front. The adjutant then gives the order, "The parade is dismissed," at which the Officer of the Day, and field and staff officers, will leave the parade.

When the Officer of the Day, and field and staff officers, shall have left the parade, the call, "To breakfast" will be sounded; the captains will direct their companies to their respective tables; on arriving at the tables, each captain will take position in rear of his chair, at the head of his table, his sergeant taking the foot, and the cadets taking position corresponding to their places in the ranks; all will remain standing in rear of their respective chairs until the blessing has been asked, and the officer in command gives the order, "Seats;" at which the cadets will place their caps under their chairs, and quietly take their seats. When the cadets at each table shall have finished their meal, the captain will rise and look at the adjutant, who will acknowledge the report by raising his right hand; the captain will then resume his seat; when all shall have reported, the adjutant will make it known to the officer in command, who, rising from his seat, will tap on the table, and give the order, "Rise," at which order each cadet will rise, put on his cap, step to the rear of his chair, putting it in place, and facing towards the door; at the order, "March," from the adjutant, the captains will advance, followed by their companies, in proper order, and proceed to their parade stations on the campus, and break ranks.

* Among the pupils, whose names and those of their parents are in the catalogue, are the sons of Generals Birney, Heintzelman and Robinson, and Colonels Bache, Drew and Morse of the army; and of Admiral Porter and Commodore Kearney of the navy. For the present term, which opened Sept. 1, we understand that a largely increased number of pupils have already entered.

† Colonel F. N. Freeman, a graduate of the military school at Norwich, Vt., and author of "A Military Manual for Schools, (New York, 1862.)"

GUARD MOUNTING.

The Police Guard will be mounted at 7:30 A. M., according to the form prescribed in the army regulations.

THE SICK CALL

Will be sounded at 7:45 A. M., when all desiring to be excused from duty will repair to the place designated for attending to the sick.

MORNING STUDIES AND RECITATIONS.

At the study call, the cadets will proceed to their respective desks, quietly, and immediately commence their studies.

No books will be kept on the desks except those required for study, or for reference. The cadets will be careful in using their ink, and not throw it from their pens on the floor. All scrap-paper will be thrown into baskets provided for the purpose. Newspapers, &c., when read, may be put in the baskets. All communication between the cadets during study hours is strictly prohibited.

FROM STUDIES.

At the call, studies will cease, when books, papers, seats, &c., will be neatly arranged.

DINNER.

At the call, all books, papers, &c., must be put in order, after which the cadets will form on the campus, in their respective places, muster, &c., and march to and from dinner, in the order prescribed for breakfast; on returning to the campus, they will be formed and dismissed by their captains.

DRILL.

The cadets will assemble as for morning parade, and be marched to the armory for arms, in the order of rank of their officers, the senior officer going first. The drill will continue from one hour to one hour and a half.

EVENING PARADE.

The cadets will assemble as prescribed for morning parade, when the conduct-report, detail for the day following, and orders, are read. After the parade has been dismissed, at the call, "*To Supper*," the captains march their companies to supper, as prescribed in directions for breakfast. After supper the cadets assemble in the public hall for prayers and the settlement of the reports on the book of the Officer of the Day.

EVENING STUDIES.

At the call, the cadets will repair to the school-room, as prescribed for morning studies. No cadet will leave his desk without permission.

TATTOO.

At the call, the cadets will retire to their quarters, and at "taps" they must all turn in, and all noise must cease.

At ten o'clock, the Officer of the Day and the Quartermaster-sergeant will go through the barracks, see all study-room windows, study and recitation room doors closed, and all lights out, except that in the main hall, and will report to the Military Superintendent, at his office, who will then give them permission to turn in.

Of the effects and tendencies of this system, as developed by the experience of several years, the opinion of the authorities of the Academy is thus expressed:—

"The military discipline, on which the whole system is based, is found to produce the happiest effects upon the general conduct and bearing of the cadets. It inculcates the useful lesson of cheerful and ready obedience. It gives self-

respect and promotes the growth of feelings of honor and true independence. The cadet who has been elevated by good conduct to a position of command over his comrades, naturally feels the honorable responsibility which such a command involves, and is consequently careful to set a good example to those in the ranks; while they, in their turn, seeing that good conduct and compliance with the rules of order insure promotion, are inspired with an honorable ambition to rise by the same means.

One of the great evils of schools is the reluctance which a generous boy naturally feels in reporting to the teachers infractions of order, and so incurring the stigma of tale-bearing. But where the cadets, under strict military discipline and the constant supervision of the teachers, are required to govern themselves, this entirely ceases. Two years' experience has proved that an officer never incurs the ill-will of his command by the performance of his duties, but that, on the contrary, the best officer, the one who is strictest in reporting all infractions of discipline, is also the most loved and the most popular. The reports, too, being read publicly every evening, in the presence of the teachers and the cadets, who are thus given an opportunity of exculpating themselves, present an effectual hindrance to the petty tyranny and jealousy, as well as to the combination among the pupils against the teachers, which all, practically connected with the work of education, admit to be among the most serious difficulties encountered by them in the discharge of their onerous duties. Treating boys as responsible beings, possessed of honorable feeling, is the surest way of inspiring it.

The objection is sometimes made to the system of military training in schools, that it stimulates the love of arms and produces a disrelish for the ordinary pursuits of peaceful life. Practical experience, however, shows that there is little force in this objection. As a passion for the life of a sailor is often cured by the experience of a single voyage, so the natural inclination of our American youth for the pomp and circumstance of war is quite as likely to be satiated by the familiarity with military matters acquired at the Academy. At the same time the advantages of such familiarity, when in time of war the country calls for the services of her citizens, are too obvious to be more than alluded to. In such emergencies, the graduates of our military schools will be naturally looked to by the people as their leaders in the field.

The real object of military discipline in the Academy is not to make soldiers only of the students, but to give them strength of body, vigor of constitution, and manliness of bearing; to fit them not merely for the field of battle, but for all employments and departments of life which demand vigor, energy, and endurance. The effects of the drill, of the regular, daily, systematic drill, under competent officers, in restoring to health and strength delicate, dyspeptic and debilitated youths, would be alone sufficient to assure us of its high utility. The promptness, accuracy, and general habits of order and precision to which cadets are trained, together with the steady cultivation of fidelity, honesty and courtesy, as essential to military excellence, have also been found of incalculable value in fitting them for legal, mercantile and, in fact, all professional and business pursuits.

In its influence upon manners, the military system is especially remarkable. It accustoms the pupil to ready and cheerful obedience to his superiors, while at the same time it cultivates an erect, manly and graceful bearing, and enjoins good temper and good breeding as equally essential to the true soldier and the true gentleman."

THE ACADEMIC DEPARTMENT of the School is divided into four classes, of which the following is the prescribed order of studies:

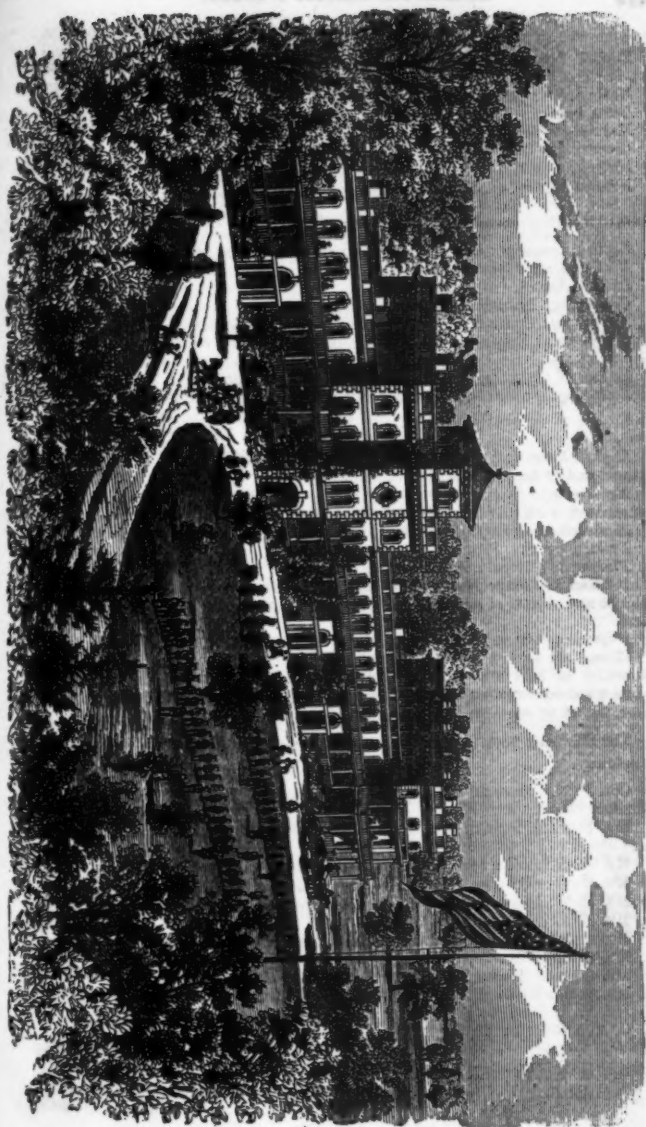
PREPARATORY DEPARTMENT.

English Language: Easy lessons in composition, with text-book, reading, elocution, writing, spelling and punctuation.

Arithmetic: The four first rules—simple mental exercises.

Geography—Descriptive: Outline map-drawing, with blackboard delineations and familiar oral descriptions.

History—United States: Easy outlines. *Natural History:* Familiar lessons. *Drawing.*



JUNIOR DEPARTMENT.

English Language: Composition; elements of grammar; analysis of sentences; study of words; reading, elocution, writing, and spelling.

Mathematics: Arithmetic; Algebra begun.

Latin, begun. *French,* begun.

Natural Philosophy: Continued. *Chemistry. Astronomy.*

Geography: Descriptive and physical, map-drawing.

History: United States, and outlines of English history.

Natural History, continued. *Drawing.*

MIDDLE DEPARTMENT.

English Language: Composition; grammar; criticism; rhetoric; elocution.

Mathematics: Algebra and Geometry.

Latin. French. German, begun.

Geography: Statistical and commercial.

Astronomy: Continued. *Natural Philosophy. Chemistry:* Analytical. *Meteorology*—with keeping of tables.

History: Universal. *Natural History,* completed.

Science of Government: Constitution of the United States.

Book-Keeping: Single and double entry. *Drawing.*

SENIOR DEPARTMENT.

English Language: Extempore speaking and oratory; history of English language, and of English and general literature.

Mathematics: Trigonometry; conic sections; analytical geometry; calculus; astronomy, with calculations of eclipses and occultations.

Mensuration, Surveying and Navigation.

Latin. Greek. French. German. Spanish.

Philosophy: Moral and Intellectual. *Logic. Philosophy of History.*

Political Economy: Nature and origin of political constitutions and laws; nature and objects of international law; rights and duties of nations in time of war.

Physiology: General and Comparative. *Anatomy:* Human and comparative.

Classes are formed in Military Engineering, including the location and construction of field and permanent works, the attack and defense of fortified places, the construction of mines and galleries, also in the art and science of war, including strategy, logistics and tactics.

The following persons constitute the faculty of the Academy at the present session:

COL. F. N. FREEMAN, Military Superintendent and Teacher of Topographical Engineering and Surveying.

MR. EDWARD BUTLER, Academic Superintendent, and Teacher of Geometry and Moral and Intellectual Philosophy.

MR. JOHN LOWRY, Elocution and English Branches.

MR. ROBERT CARTER, History, Geography and Belles-Lettres.

MR. R. W. LINEN, Latin, Greek and Chemistry.

MR. HARRY P. GRAY, Mathematics.

MONS. COUVENS-DELFOSSÉ, French and Higher Mathematics.

MR. OHLFSEN BAGGE, German and Music.

MR. GEORGE PLATT, Book-keeping, Surveying and Navigation.

MR. G. W. KING, Figure, Landscape, and Mechanical Drawing and Painting.

MR. F. H. FREDERICKS, Dancing and Calisthenics.

C. McKNIGHT SMITH, M. D., Surgeon.

IV. FENELON AND HIS EDUCATIONAL VIEWS.

FENELON, (Francis De Salignac De La Motte,) next to Bossuet, the most prominent French divine during the reign of Louis XIV, made himself eminent also by his active educational labors and especially as tutor of the princes, whose training he conducted with such extraordinary skill that no one who has ever occupied a similar position can be compared with him. Eminently fitted for the duties of the office by the comprehensiveness of his knowledge, he also possessed the clear, far-seeing vision of a statesman and the love enduring every test, of a father. Conscious that with the management of the three princes the future of France was in a large degree intrusted to him, he devoted to his office all the rich resources of his intellect, all the powers of his soul, all the fruits of unceasing thought and a widely varied experience. And the results of his exertions were in truth, in one respect at least, surprising, and what he did in order to effect these results, though always unassuming, for that reason deserves passing notice, and is also assuredly of importance as showing the condition of educational matters in his times. We propose to give briefly a sketch of his labors in this field, leaving out of view all that relates to his position in the church and to his theological controversies.

Fénélon belonged to an old family of southern France, and was born, August 6th, 1651, at the Chateau Fénélon in Perigord. His father, a man of much intelligence, watched the education of this son with much solicitude, who though of a delicate constitution, soon manifested brilliant talents; and he had the pleasure of seeing his remarkably susceptible but also equally remarkably thoughtful boy make the most rapid progress. When twelve years old he had already a tolerable knowledge of Greek, spoke the Latin language with fluency, and had read such authors as were accessible to him. Being intended for the church, he studied for several years at the University of Cahors, and thence came to Paris to reside with his uncle, the Marquis Antoine de Fénélon. Here the youth of

eighteen received most flattering applause as a preacher, but willingly followed the prudent advice of his uncle, and withdrew from the empty bustle of the world to the theological Seminary of St. Sulpice, where he spent five years in preparation for his profession as priest. After ordination he resumed his public labors, and devoted himself especially to the religious wants of the poor and sick. He was then placed by Harlay, archbishop of Paris, at the head of a society, composed of young ladies of the highest rank, which had been formed for the catholic education of Protestant girls. He continued in this position for ten years, a mild and impartial adviser of both teachers and pupils, their fatherly friend and guide. His work upon "*Female Education*" (*De l'Education des Filles*), which has gone through many editions, and been translated into the principal languages of Europe, was one result of this ministry. This work has its deficiencies and defects; but it abounds in excellent and truthful observations upon the character of children, is full of practical directions for the culture of the mind and heart, and as one of the first attempts to discuss systematically the problems and peculiarities of female education, will always be esteemed a remarkable performance. When Louis XIV, ever desirous of the conversion of the protestants within his kingdom, appointed Fénelon to the mission in Poitou, it was evident to all who knew him, that no one united to the knowledge necessary for such an agency, as much of the power of love and so delicate and reliable tact, as he had thus, as superior, of the "*Nouvelles Catholiques*," fitted himself in the most suitable manner for such a mission. But the duty which he entered upon, was a most difficult one. The protestant population in the province of La Rochelle, which had been committed to the care of Fénelon in connection with his intimate friend, the Abbé de Langeron, and the afterwards renowned Fleury, was firm and decided in its faith, and having been embittered by repeated harsh measures, was little accessible to the instruction and prayers even of a Fénelon. As he entered upon this task, appeared his book upon the "*Office of the Pastor*" (*Sur la Ministère des Pasteurs*.) On his return to Paris he advised the king to patience and indulgence towards his protestant subjects, and then entered again upon his humble duties among the "*Nouvelles Catholiques*." Having now attained to the maturity of manhood, he seemed still desirous of avoiding the paths of ambition.

But when it became necessary to select tutors for these sons of the Dauphin, the dukes of Burgundy, Anjou, and Berri, Fénelon could not be overlooked. He had written his work upon "*Female Education*," for the Duchess de Beauvilliers, who educated her chil-

dren with the most faithful attention and truly christian scrupulousness, and the husband of this excellent woman, who had been placed as governor over the princes by their royal grandfather, sought to obtain the services of Fénelon, above all others, in their education. The scruples of those who believed that they saw in him a marked Jansenist, were overcome by Bossuet, and his election was the source of great and wide-spread joy and was made the subject of a prize essay by the Academy of Angers.

Several distinguished men were associated with Fénelon in this important work. The Duke de Beauvilliers was in every respect a man of sterling character, of exemplary piety and unalterable fidelity, and he ever preserved a most happy degree of harmony among his co-laborers,—Fénelon, the Abbés de Langeron, Fleury, and de Beaumont, with the Jesuit, de Valois, a confessor to the young princes :—who were all placed under his general direction, but were permitted by him to freely act, each in his own peculiar way. Unlimited confidence was placed by him in Fénelon, who soon became the soul of the course of training that was pursued, and devoted to it all his powers of mind and heart, undisturbed among the rapidly shifting scenes and amusements of court life.

The problem that first arose was a very difficult one. The oldest of the three princes Duke Louis of Burgundy, had passed his seventh year when Fénelon became his tutor, in September, 1689. He was endowed with noble talents, but unfortunately was also subject to frequent attacks of ungovernable passion, quickly succeeded by a defiant obstinacy which was strengthened by the consciousness of his princely rank; with a capacity for every excellence, he was still in continual danger of sacrificing all that is most noble to the indulgence of a hasty temper; the firmness of his attendants provoked him—their indulgence fostered his pride; by injudicious management he could be made the slave of pernicious habits and degenerate into thorough wickedness. So much the more difficult was Fénelon's task. He perceived immediately that he must win the affections of his pupil before he could attempt his mental culture; and this he succeeded in doing, while at the same time, with a patience calm and invariable, and that skillfully took advantage of every favorable moment, he checked the boy's excessive excitability, caused him to feel that his ebullitions of passion were debasing and injurious, and brought more and more home to his proud young heart the necessity of acknowledging himself as in every will and deed opposed to the Lord of lords, before whom human greatness and nobility are nothing, and only humility striving for purity and

truth, can stand. In this Fénelon was aided by a natural ability of using in manifold forms a boundless store of excellent instruction; pleasant stories, simple allegories, sprightly dialogues, mythology and history, the writings of the poets, orators, and philosophers were employed for the purpose; and if we examine the almost endless collection of tables, fables, and conversations which were written by Fénelon for his pupil's benefit, it will be immediately seen with what care and diligence he conducted his work, and with what accuracy and distinctness he strove to bring out every point in the different exercises. At the same time he knew how to associate various different exercises with his instruction, requiring the prince sometimes to translate what was given him, sometimes to repeat it orally, to imitate it in different ways, and thus fix it so much the more firmly in mind. But he was still little inclined to hasten by special incentives the intellectual development of the boy, which in one as gifted and with a mind as remarkably active could have been easily excited to an excessive degree; only while he brought to the notice of his susceptible pupil, in conversation, in his sports, at table, and in his walks, the most pleasing objects judiciously related and in proper succession, he strengthened his habits of attention, induced the power of connected thought, and a certain degree of independence in the employment of his perceptions. The former course was followed by him in the earliest oral exercises. The boy soon took great pleasure in the study of Latin, which Fénelon conducted by first forming for him sentences from the simplest elements, and then deducing from them the value of the language, in order to lead him on to observe the peculiarities both of the Latin and the French.

Under such treatment the boy's powers developed with great rapidity. He comprehended with care and retained with firm hold whatever he once understood. His judgment was accurate and subtle, his fancy lively and rich, and hence he applied himself with growing earnestness to the abstruse and also with wonderful eagerness to the comprehensive. At first, by only grasping at that which was above him, as if in flight, he soon acquired a delight in going methodically forward, and therefore made only the more rapid advances. His character also became continually more settled. As, however, an excessive vivacity gave place to a very striking degree of bashfulness, arising from his desire to avoid errors of thoughtlessness which gradually grew into an aversion to any appearance in public, Fénelon took special pains again to accustom the prince to associate freely with others, while his sympathy for others' suffer-

ings, which had sometimes manifested itself in violent outbursts of feeling, Fénelon had also the skill to transform into a noble benevolence. Moreover, at a later period, the duke was always very prone to watch himself closely, and to receive calmly any unpleasant truths that might be told him. He manifested a strong susceptibility to religious influences, whence he soon drew a controlling motive for the avoidance of wrong-doing, as well as for the growing strong in the right.

Of course as his education advanced, it embraced both geography and history, and here the land, of which the prince was to become ruler, was treated of with such accuracy as was becoming and possible in the want of all apparatus of instruction. By degrees his studies were extended to include philosophical subjects. But here Fénelon did not permit himself to indulge in lofty speculations; he presented only what might seem to bring into close connection the knowledge that had already been gained, accustom his pupil to continuous thought, enable him to take a broader view of the domain of knowledge and of life, and reveal to him new paths and new limits. The course of instruction seems to have had a historical character. The prince was to be taught how the errors of the ancient philosophers were not only errors of the understanding but of pride overstepping the bounds that God has ordained, and how, nevertheless, they all concurred in great truths, though indeed the noblest were able to furnish only weak supports and motives to a moral life. This again afforded an easy transition to a more accurate estimation of the excellency of Christianity, and it appears that the prince, having attained to greater independence of action, though ready to accept unquestioned whatever was taught under the authority of the church, still asked for a clearer and perfect understanding of its doctrines which Fénelon sought to effect by defensive arguments drawn from historic apologetic statements. [See his "Letter's upon the different objects of Metaphysics and Religion."]

But while he lead on his pupil, whose appreciation of the truth was continually growing more acute, to these fields of knowledge, he sought to make himself also at home in the domain of the fine arts. He had himself endeavored, by intercourse with the painter Mignard, who often had his residence in Versailles, to gain a deeper insight into the elementary rules of art, and the special peculiarities of the old and the modern masters, and how skillfully he now introduce the prince into the world of beauty, is shown by the two

"Dialogues of the Dead," in which he represents Poussin as conversing with Parrhasius, and afterwards with Leonardo de Vinci.

Special interest, however, certainly attaches to the manner in which he had studied classic literature and made it a means of imparting instruction. He was acquainted with Greek literature to a considerable extent, and it is to be remarked that he took the greatest delight in Homer, whose poetry he considered only inferior to that of the old testament, while contrary to the opinion of the learned of his age, he placed Virgil far below him. It is therefore not surprising that among the tragic poets he had a strong preference for Sophocles to whom he also gave a decided prominence over the renowned dramatists of his time. So, too, the eloquence of his contemporaries seemed to him to stand in strong contrast to the productions of the ancient orators, and Demosthenes was with him the superior to Bourdaloue, Bossuet, and Massillon. With the Greek historians he seems to have had less sympathy. Of the Latin writers, he prized Cicero most highly, and while he criticised sharply the faults of his orations, his rhetorical writings were made the object of the most diligent study. Virgil he placed, indeed, below Homer; but he warmly acknowledged his peculiar excellence, and he appreciated also the beauties of Horace. With the Latin historians his acquaintance was intimate. But extended as was his knowledge of classical literature, he was little inclined in an educational course to extend the circle of these studies without a well arranged plan; he had even no hesitation in declaring that the classical ages, though they showed a development extending through centuries, yet, in fact, had produced but few works of authority as models. Moreover, as was the case with all the critics of that period, he selected out from the classics their formal beauties especially, and rather neglected the pages, as they actually stood, of the works of antiquity. *Youthfulness*, truth to nature, and simplicity were regarded by him as the points in which the ancients chiefly excelled. It was for these that Homer was so dear to him, and perhaps he was the first among moderns upon whom has opened the whole splendor of Homer's poetry, and by whom it has been actually understood. Hence, he sought to introduce his royal pupil into this world of wonders by translating for him, full extracts from those books of the Odyssey, which narrate the wanderings of the hero. It needs but be mentioned here how closely Fénelon's "*Telemachus*" was associated with this endeavor. Of the Latin historians, the prince studied successively Cæsar, Livy, and Tacitus; and it is worthy of remark respecting both scholar and teacher, that he took great delight in Tacitus,

of whose works he afterwards made a complete translation. For the reasons of this preference, see his "*Dialogues sur l'Eloquence*."

The historical instruction of later years was imparted by means of carefully prepared lectures. In order to instruct him aright in church history, the princes read, in addition to the historical books of the Bible, select letters of Cyprian, Ambrose, Augustine, and Jerome, and extracts from Prudensius and Paulinus,—closing with Bossuet's "*Histoire des Variations*." The reading of Sleidan would have been included if the work of this protestant historian could have been obtained in a French translation. In civil history, the portions of most importance for the prince was of course the history of France,—but he read also by degrees the principal works respecting the Netherlands, Germany, &c. In connection with the lectures, to make them more complete, various written aids were used, such as abstracts, chronological tables, &c. In scientific studies the prince took the greatest interest, and it is also to be noted that he had read Cato's book upon Agriculture, Columella, Hesiod's "*Works and Days*," and Xenophon's "*Oeconomicus*." He was, however, restrained from the study of Natural Philosophy, from the apprehension that he would devote himself to it with so much eagerness as to lose his taste for subjects of more importance.

The development of the young prince had advanced in the most gratifying manner, and his character had become, as it were, transformed, to the delight of all who had known the capricious, ungovernable boy, when Fénelon, entangled in an unfortunate controversy through the envy and passionateness of Bossuet, and accused of being an enthusiastic "quietist," lost the confidence of the king and was compelled to leave Versailles, in August, 1697. In accordance with an order from the king he betook himself to Cambray, over which see the gratitude of Louis had two years before made him archbishop. It is not for us here either to discuss more particularly the contest that caused the catastrophe, or to picture the activity, fruitful in good, which Fénelon now displayed as the chief shepherd over a wide district, and the magnanimity with which he carried on the theological quarrel to its termination,—and also in respect to the influence which he exerted upon his beloved pupil after their separation, we must be brief. At first, it seemed to him, as if all possibility of intercourse was cut off. In January, 1698, his friends, the Abbés de Beaumont and de Langeron, were also rudely dismissed from the Court, and he himself appeared to have fallen into as deep disgrace that the courtiers dared scarcely to mention his name.

The appearance of the "*Aventures de Telemaque*," published contrary to his wish, made his position still worse. The plan of this work was early projected, and had been actually executed as early as 1683 and 1694; but it had suffered numerous interruptions, and its revision and completion was not made until he could no longer operate immediately upon the mind of his pupil, and he felt the necessity so much the more of aiding at least indirectly in completing the education of the heir to the throne. Respecting this production as a work of art, different opinions may be allowed, as even at the first very different views were expressed, only there can be no question that it was calculated remarkably well for the purpose which it was intended to secure. Fénelon desired to show to the future king of France how comprehensive and difficult is the question to be at one time solved, and what sagacity and strength he would need in order to escape the dangers of his pathway. Therefore he has here given him a view of royalty from every direction, in glorious prosperity and in shameful degeneracy, in a position of security and in a crisis of doubt, in the splendor of great successes and in the wretchedness of miserable escapes. He has taught him by what means a nation prospers, how much the personal vices of the ruler hinder and embarrass it, and what on the other hand his wisdom and energy, inciting and animating, directing and prompting, protecting and conciliating, can effect. He has clearly shown how much can be intrusted to the unrestrained action of the people, what harm arises from imprudent interference in the healthy movements (life-throbs) of the nation, how negligence in permitting favorable opportunities to pass unimproved, involves irretrievable loss, and how under all circumstances greatness is confirmed and sustained by wise laws. With much skill are the different departments of human activity placed before the eyes of the reader in living pictures, while important instruction is interwoven respecting agriculture, industry and commerce, the arts of active life, public instruction, and the relations of nations. In like manner it is made evident how easily even the wisest king may be deceived, and the most just be lead into injustice and cruelty; how the tyrant builds his own dungeon and his own suspicion breeds suspicion around about him; how a king must atone for every act of wrong more grievously than other men; mistakes committed are sometimes not followed by increased sagacity; how often he groans for deliverance from the yoke of unworthy favorites, and how absolute rulers are often impotent, and the greatness of the splendor that surrounds them does not equal the greatness of their responsibility. In addition to all this

there is much general instruction in regard to the conduct of life,—respecting presence of mind and firmness in the midst of danger, respecting secrecy, the sophistry of the emotions, allowable pleasures, the subordination of every inclination to the requirements of duty, &c. Fénelon was greatly misunderstood when it was sought to discover in these descriptions a malicious satire upon Louis XIV, and his reign, and it has been labor wholly lost to search in even a single particular for any reference to the men and things of that time. The first publication containing special explanations of this kind was that of Ph. de Limiers, Amsterdam, 1719, after which, similar ones appeared in Germany. But, in truth, Fénelon had unconsciously drawn in his descriptions from what he had seen and experienced, and, as he had no intention of publishing his work, had without hesitation, and decidedly, expressed whatever seemed to serve his educational purpose. The greater at that time the dissatisfaction in France and Europe under Louis' government, and the more seldom hitherto any critic had ventured to remark upon it, the more welcome was this book of a man so distinguished, which seemed to do justice to all parties and to encourage to bolder censures. This work has also without doubt developed a propensity to deduce from antiquity, where hitherto for the most part only models had been sought for oratorical and poetical exercises, political ideals also, and then to apply to them the circumstances of the present, and in the dissatisfaction enhanced by this very means, to see in so much the clearer light, the heroes and regulations of antiquity. The suggestions in this respect given by Fénelon have continued in operation through the entire eighteenth century, which has held fast to classical studies for this reason, especially that he commended them so strongly. The history of the book, the numerous editions through which this "*Game of Princes*" had passed, the translations by which other nations have made it their own, the imitations to which it has given rise, could be made the subject of a very extended article which would also be a historical review of its purely pedagogical usefulness, and very instructive. The first really correct and complete edition, appeared after the author's death, in 1717, and showed the carelessness of the first impression which was printed contrary to Fénelon's wish, and by dishonorable means. But this issue had already wrought an astonishing result, and procured for the author the wondering sympathy of Europe now armed against France in the Spanish war of succession.

During this war, Fénelon displayed in the cause of France the most noble energy, and gave his counsel, repeatedly under the bit-

terest affliction, in the most faithful manner, to his pupil, now grown up and proving his abilities as general in the field. When the death of the dauphin, in 1711, placed the duke of Burgundy, next to the throne, Fénelon, with the dukes de Beauvilliers and de Chevreuse, endeavored to prepare this most nobly disposed prince for the government of the kingdom, now greatly exhausted and waiting his accession to the throne with ardent longing, by the most full and comprehensive counsels. But in the midst of the afflicting events that desolated the royal palace, the prince also sunk in sudden death, February, 1712. Fénelon, pierced to the heart,—the life and death of the duke of Burgundy were in fact the life and death of Fénelon—withdraw from the world and directed all his thoughts, all his desires to the peace of eternity. In the latter part of August, 1714, the faithful Beauvilliers passed to the tomb. With the entrance of the new year, Fénelon himself was taken sick—on the 7th of January, he closed his richly jeweled, well tried life. He died, says the Duke de St. Simon, “in the arms of his friends and his clergy; mourned by all his diocese; equally lamented by catholics and protestants. To complete his elogium, he left behind him neither debt, nor money.”

THE EDUCATION OF DAUGHTERS.

“While, the education of boys is considered a work of the highest importance,” it is said, “it is not necessary for girls to become learned; it is their part to manage the household and obey their husbands.” It is true that as they are not destined to govern the State, carry on war or minister in sacred things, they may dispense with the accurate study of subjects connected with politics, military art, jurisprudence, philosophy, and theology; many of the mechanical arts are also unsuitable, for their bodies, as well as their minds, are less vigorous and more easily fatigued than the other sex. But from this natural weakness of women, comes the obligation to strengthen and support them. The duties which they have to perform lie at the foundation of all human society. It is they who regulate domestic concerns, promote the happiness of their husbands, and educate their children. We should consider too, how much influence a woman has, and that the excesses of men often spring from the bad education they have received from mothers, and the influence of other bad women upon their tender youth.

When a child has arrived at a certain age, without the proper exercise of her powers she can have no taste for matters of real importance—she will have an aversion to labor to any serious occupa-

tion. In this condition, the society of her mother, who reprimands her with severity, wears always a serious face, and seems oppressed with domestic cares, becomes disheartening and repulsive. She conceives a distaste for what is good, and sinks into indolence, which becomes an incurable habit. She sleeps a third longer than is necessary, thus rendering herself more and more enervated and languid. Then follows a morbid desire for shows and diversions, and an inordinate curiosity. For want of solid nourishment, this curiosity is directed towards vain and dangerous objects,—novels, plays, and narratives of romantic adventure. Such studies render her unfit for the duties of society. With her head full of heroes and princesses, what must be her disgust, when compelled to descend to the humblest details of domestic life!

The remedy for these evils must be found in commencing the education of girls in their earliest infancy; for it is then that the deepest impressions are made. Before they can speak, they are learning a language, which they will soon use with more correctness than can be obtained by the ripest scholars in the study of the dead languages. Now, the process of learning a language is not merely committing to memory many words, but learning the meaning of each word. The infant observes of what object each word is the sign, and though its mental constitution gives it a wonderful facility of impression from external objects, yet steady attention must be requisite, to distinguish each object by its proper name. They begin, too, at a very early age to seek those who gratify them, and to avoid those who restrain them. They know when to cry and when to be silent, in order to attain their wishes. It is therefore in your power to inspire in them a desire to be with virtuous persons. You may by the tone of your voice, the expression of your countenance, teach them to love and desire what is good, and to fear and hate what is evil, and by this prepossession, render the after practice of virtue more easy.

The health of children should be promoted by great regularity and simplicity of diet; every thing that tends to rouse the passions should be avoided, and they should be deprived of things for which they are too eager, that they may not too confidently expect to attain all their desires.

Instruction should not be pressed on the infant mind, but when the reasoning faculty is developed, each word should tend to make them love truth. We should avoid all false pretenses for the sake of appeasing them, or inducing them to obey. Children are often spoiled by being encouraged to talk, and by learning that they are

frequently the subject of your conversations. Show them that your attention to them arises, not from admiration of their genius, but from their need of care, and tendency to evil. Children have many questions to ask about what they see; answer them correctly, adding little comparisons to enable them to understand your explanations. Teach them to be careful about forming judgments, and to place confidence in the counsels of age and experience. Never tire of children's questions: they are the openings which nature offers to aid the work of instruction. In answering their questions, show that they give you pleasure, and you will be able to teach them without formal study how the work of life is carried on, the ordinary price of articles in daily use, information lying at the basis of economy and of special use to females.

As children are apt to imitate, we should place before them none but worthy examples; yet, as they can not fail to see some improprieties and follies, we should show them how despised are those who yield to their passions, and make them observe in another, the virtues we desire to see in them.

It is often well to use indirect instruction as less wearisome than formal lessons. Speak to a third person, in the presence of your pupil, of those subjects that will interest her; answer her questions promptly, and permit her to propose them in her own way, and mingle instruction in her sports. If you permit her to form a sad and melancholy idea of virtue, and to picture vice and irregularity under a smiling aspect, all is lost. Teach her that piety does not cause the defects of good people who are disagreeable; and do not endeavor to hide your own faults rather than show her an example of correcting her faults by correcting your own. As far as possible make duty agreeable, show her the utility of what you teach, and its necessity in the intercourse of life. Never assume an austere manner; rather gain the affections of children, let them be free with you and not fear to show you their faults. Confidence is of more use than rigorous authority. If the wise man recommended to parents to keep children in subjection, it was not his design to condemn a gentle, patient, mode of education; he censures only those, who seek rather their own amusement than the good of their children. Parents should preserve authority to enforce obedience, but it should be used only when all other means are unavailing. Never reprimand a child in the first impulse of excited feeling, if irritated yourself, she sees that you act with passion, and you are in danger of losing your authority; and if the child is in ill humor, she is not in a fit state to overcome her passion, or to appreciate your advice. Speak of but

one fault at a time, and always suggest means to overcome it. We should not threaten often without punishment, but yet we should inflict punishment less frequently than it is threatened. As far as possible mingle the useful with the agreeable, imitating the ancients, who, through the medium of poetry, taught the principles of science, the maxims of virtue, and refinement of manners. Impose as few formal tasks as possible; a vast variety of information may be given in familiar conversation. Inspire in your pupil a desire to learn. Tell her some interesting story, show her the books from which you have taken it—let it be handsomely bound, well printed, and with fine pictures, a book of short and wonderful stories. When she begins to read, do not require accuracy, but let her pronounce just as she speaks. A similar method should be used in teaching her to write. When she can read a little it will amuse her to form pictures and letters. Encourage her with some simple reward, say to her, "write me a note," "write your brother a little note and tell him this or that."

Observe and avoid the great defect of education; all the pleasure is connected with diversion, all the fatigue with study. Change this system. Disguise study under the appearance of liberty, and permit little sallies of gaiety for recreation. Excessive strictness is very injurious, though instructors aim at regularity because it is more convenient for them than to be on the watch for opportunities. It is the feeling of constraint, disgust, and weariness, that strengthen the desire for amusement. If a daughter were free from ennui in her mother's society, she would not feel so strong a desire to seek less innocent companions.

Children desire amusement; but all amusements of an exciting kind—plays with boys and girls or with girls who are not deserving of the utmost confidence, frequent absences from home, &c.—should be prohibited. Some simple sport, a walk, an innocent conversation will impart an equable and lasting pleasure, and it is our duty to accustom those under our charge, to this simple life.

The greatest difficulty in education is met in those children who are deficient in sensibility. If you foresee this evil do not press upon your pupil a series of instructions, or fatigue her with excessive regularity and system; rather enliven and divert her. Do not fear to use even the aid of emulation and give her an occasional victory over those of whom she is jealous; in short, treat a child wanting in sensibility as you would treat a sick person, indulging some fancies even at the price of regularity and order. Call in the aid of friendship and train her affections so far as possible towards those who can aid you, in attracting her to what is good.

An opposite fault is that of having the feelings excited on trivial occasions. Some children can not see a quarrel but they must take side, and are full of causeless partialities and aversions. They will learn from experience to correct this error, but we should show them that, in all we love or hate, there is a great mixture of good and evil, and thus we may diminish the violence of these fondnesses and dislikes. Never reward children with articles of dress, or delicacies for the palate. Introduce as few rules as possible, giving usually some reason for doing a thing at one time and place rather than another. Though praise may tend to promote vanity, we must use it with moderation, together with some harmless reward such as a walk, or a little present of a picture, medal, or elegant book.

Children are fond of stories. Take advantage of this inclination, relate to your pupil little stories and fables, and point out the moral. Tell her some pleasant story from history and enliven the narrative with sprightly tones, introducing all the characters and deferring the close of the narrative till the next day adds to the interest. Do not give this the appearance of a task, and if the child wishes to repeat what you have told her, let her do it in her own way, and without correcting her. After she has become accustomed to this exercise, point out to her that the best method of telling a story, is to render it short, simple, and natural, by the choice of such circumstances as best represent the fact. If there are several children, let them represent the characters whose stories they have read, which exercise will impress the narratives on their memory. Endeavor to inspire a greater relish for Sacred History than for any other, religion has its foundation in history. For example, if you tell a child that, in the Deity, three equal persons form one nature, will she conceive the meaning? But tell her that, when Jesus Christ came up from the waves of the Jordan, a voice was heard saying, "This is my beloved Son," and at the same time, the Holy Spirit came down upon the Saviour, in the form of a dove, and she will clearly discover the Trinity. This mode of teaching history though it prolongs the process, really abridges it. It is the system recommended by St. Augustine, and was the system and practice of the church. It consists in showing by history, that religion is coeval with the world—Jesus Christ, foretold in the Old Testament, and reigning in the New, is the summary of Christian instruction. Remember to impose on them no obligation to listen to these stories—trust wholly to the attraction of pleasure. Illustrate where you can with engravings and pictures.

The first exercise of childish reason we should endeavor to

turn to the knowledge of God. At first, follow the Scripture method, forcibly affect their imaginations, representing all truth under the garb of images. Teach them the nature of the soul, that death is not annihilation, that we are but pilgrims here, and after death will live again. Show them that miracles are not impossible with God, and that nature is but the ordinary system under which He works. Show them how their own frailties are the result of Adam's fall, and turn their thoughts to the Saviour, who reconciles God and man. Let them read the gospels attentively, cultivate a sober and temperate wisdom, fear the enticements of novelty, and, while they aspire after purity for themselves, banish all thoughts of presumptuous censure and reform. Guard them against superstition, and, as they advance in years, against erroneous opinions in theology. While cherishing a wish to understand the ceremonies of religion, form their taste for those simple sermons which explain the true meaning of Scripture, and for that church whose pastor speaks with feeling, even if destitute of talent and power, and at the same time exhort them to be charitable to all denominations. Accustom them to the thought of death, to look without terror on a pall, or an open tomb, and to laugh at vain, pagan superstitions about dreams, spilled salt, thirteen at table, &c. The soul of Christianity is contempt for this life and love for the other—they should regard the life of Christ as our example, and His word as our law. Show them the decalogue as God's law, but that external rites are useless, unless the heart is in them. Explain the sacraments, showing them the happiness of being members of Christ, the need of divine grace and the efficacy of prayer.

Great care is needed that the softness and timidity, in which girls are usually educated, do not unfit them for acting with firmness and resolution. In those groundless fears and ready tears, which they use so freely to gain their ends, is much of affectation, and much power of habit. Contempt for the affectation is useful in their correction. Their too tender friendship, their little jealousies, their flatteries, eagerness in the pursuit of some pet object, should be repressed and controlled. They should study to converse with conciseness and precision, to say much in few words. They should learn the difference between true and false prudence, and that one may without deceit, be not only discreet and cautious, but diligent in using all lawful means of success. Be lenient to little frailties, and early seek a remedy for extreme diffidence. Always censure ingenuity in the practice of deception, and manage so that all artifices may fail of success.

Vanity is the besetting sin of girls. The paths which conduct men to fame and influence being closed to them, their whole attention is turned to the culture of graces of mind and person, and a ribbon, a cap, the position of a curl, become very important matters. The continual change in fashion, the ambition and vanity shown in dress and furniture are often the ruin of families; and the ruin of families involves corruption of morals. Show your pupil the transitory power of beauty, how a few years is all the difference between a beauty and a plain woman. Let them study neatness, decency, and propriety, remembering that dress can not confer beauty. If they will listen to the conversation of painters and those whose taste is founded on models of antiquity, if they will notice the noble simplicity of statues of Greek and Roman women, they will learn to submit to fashion, as to a tiresome servitude, to which they yield only a limited obedience. Point out to them the rules of Christian modesty, repress all whims and lofty notions, and permit nothing in the exterior of young ladies which is above their station. Girls should also be undeceived as to their ideas of wit and genius, they should not speak unless there is a necessity for it, and then with an air of doubt and deference. Let her remember that memory, vivacity, and pleasantry, they may possess in common with many others, but an equable, well-balanced mind will distinguish them from their sex, and that ennui and disgust are the weaknesses of a disordered mind.

Women are intrusted with the education of their children, the charge of domestics, the details of expenses and, not unfrequently, the management of business, and the disposal of property. Their instruction should therefore be confined to these appropriate duties. An inquisitive woman will object to these narrow bounds, but she is by no means aware of the extent and importance of what I propose. A mother needs no small discernment to know the character and disposition of each of her children; what prudence must be hers; what penetration into the character of those to whom she intrusts them! A mother of a family has need of a mind discreet, resolute, arduous, and skillful in government. Connect with this the charge of domestic economy. It requires a higher mind to guide the affairs of that little republic, a family, than to play, talk about fashions, and to be accomplished in all the prettinesses of conversation. But warn your pupils to beware of avarice. It is from a good system, and not from sordid savings, that great advantages arise. Regard neatness; accustom them to have nothing unclean or in disorder, but to keep everything in its place. But be careful

that neatness do not degenerate into littleness of mind. Good taste rejects excessive delicacy; cultivate only that neatness which is simple and easily practiced, and a contempt for a passionate care for trifles; and while you show them the best method of doing this, teach them still more, how to do without them. It is well to accustom daughters early to the management of domestic affairs. Repose confidence in them, letting them share in the management of important concerns. Queen Margaret relates the great pleasure she felt, when first allowed to share the confidence of her mother and the Duke of Anjou, respecting state secrets.

Let young ladies be taught to read and write correctly. They should also understand the grammar of their own language, at least, so far as to be able to speak it correctly, and to teach their children. They should likewise understand the four rules of arithmetic and put them in practice by keeping accounts. Something too of the fundamental principles of *justice*; as for instance, the difference between a legacy and a donation, the nature of contracts, the laws and customs of their own country, the nature of civil society, difference between real and personal estate, and that skill in the management of business which consists in foreseeing evils and knowing how to avert them. Young ladies of birth and fortune should be instructed in the peculiar duties of landed proprietors, how to prevent abuse and violence, establish schools and charities; and diffuse among the people useful and religious instruction.

After these studies, may be permitted the histories of Greece and Rome, and of their own and neighboring countries. The study of Spanish and Italian is worse than useless—Latin has more claims, being the language of the church. I would permit the perusal of works of eloquence and poetry. Music and painting too, though their pursuit may be attended with danger, can never be entirely neglected. Painting is of special use in connection with embroidery, as an occupation for the minds, as well as the fingers, of ladies of quality.

In conducting the education of a young lady, it is very important that we consider her station in life. If she is to live in the country, do not permit her to form a taste for city amusements; and, if she hold a moderate station in the city, beware of introducing her to higher circles, but confine her desires to her own sphere in life.

In conclusion—the path pointed out, however long it may appear, is still the shortest; the opposite path, that of fear and a superficial culture of the understanding, though it may seem short, is very long. In many cases it is only necessary to avoid placing children

under constraint to give them proper attention, inspire them with confidence, answer their questions in an intelligible manner, give scope to their natural dispositions, and correct their faults with patience. It is unreasonable to expect that a good education can be conducted by a bad governess, or even by a good governess, without the co-operation of parents.

That beautiful discription, given by the wise men, of a virtuous and accomplished woman, teaches us to admire in her simplicity of manners, economy, and industry. "Her price is far above rubies, the heart of her husband doth safely trust in her." "Fear is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

V. SUGGESTIONS ON FEMALE EDUCATION.

GERMAN AUTHORITIES.

It is an evidence of the corruption or of the over-refinement of female education, that far more care is bestowed upon the art of outwardly pleasing, than upon the cultivation of inward good qualities. *

Thus we see young women at great pains to adorn themselves, wherever they have an opportunity to be seen; but all the careful order and neatness of their costume is mere artifice; and not an expression of their actual character.

They learn dancing and music, foreign languages, all to make an impression on strangers in society; to excite astonishment; but to establish and maintain unity and love amongst all the members of a household, by humility, courtesy, childlike attachment, judicious treatment of servants, a kind indulgence to the weakness of others, and encouragement to doing good, is an art unknown to them.

They read books, study works of art, attend plays, chatter about scientific affairs, and know how to be witty and to say cutting things; but in their own homes to comfort those who suffer, to make up for deficiencies, to be content with a little, to do nothing for themselves and all for others, and quietly but efficiently, voluntarily, without bustle, to give new attractions to the uniformity of the quiet life of home, the art of doing this is unknown to them. And yet it is here that their true sphere of greatness lies.

In learning, wit, artistic knowledge, in everything which is the business of a man, man can surpass her.

The more a woman departs from that sphere of activity which nature has designed for her, to shine upon the theatre of masculine action, so much the more does she lose her natural grace, and become intellectually ugly.

ZSCHOKEE.

For scientific education, so far as this belongs to girls, instruction by a man is best. For how entirely different, how much clearer and deeper are the perceptions of the masculine mind!

The delicate feminine feelings can be developed only in a woman.

All girls taught among boys by men, retain all their lives more or less of an unwomanly character.

Women who grow up under the care of women only, as in convents, or in very large boarding-schools, are liable to pass entirely under the dominion of feminine littleness, from which they never escape.

Men who live long, or always, without the beneficial influence of the female sex, are punished for it by the infliction of the most wretched pedantry. This is the revenge of insulted nature.

CAROLINE RUDOLPH.

Awakened from this dream,
What is left to me of this angel?
A strong mind in a weak body;
A hybrid between man and woman;

Unfit either for dominion or love;
 A child with the weapons of a giant;
 A creature half way between a wise man and an ape.
 Who, in order to crawl painfully along after those who are stronger,
 Has fled away from the proper beauty of her sex;
 Who has also submitted to be cast down from a throne,
 To lose the charm of the sacred mysteries in her keeping,
 And to be stricken out of Cytherea's golden book,
 All for the sake of the approbation of a newspaper!

SCHILLER. (*Poem.*)

Said a king to his son, "Be diligent
 In learning all arts, in acquiring all manner of knowledge.
 If you come to need then, they will be your capital;
 If you do not, they will always be accomplishments.

RUECKERT. (*Poem.*)

Girls are destined to become prudent and economical housewives, and the faithful helpmeets of citizens; and as mothers, to have charge of the first education of their children.

For these domestic and civic duties they should be educated, from childhood up.

ARÉTIN.

Of the moral qualities which education should always aim to cultivate in the young, there are some whose development we feel to be especially appropriate to the female character; such as softness and tenderness of feeling; depth of sensibility; mildness; pliability; patience; self-forgetting and self-sacrificing love; contentment; and submission to limitation within a narrow sphere; a quality the most important of all.

But as these qualities border upon many faults, such as excessive excitability and variability, irritableness and willfulness, passion, pretentiousness, coquetry, envy, detraction, injustice, talkativeness, meanness, and indolence, these tendencies should be allowed to indicate objects to be sought by education; and the following principles in particular should be established:

1. The education of girls should, from their childhood up, be a preparation for their future duties. Playing with dolls is proper for their younger years, and after that, they should be made acquainted with household work.

2. They should of course be therefore trained to industry and economy; which are under all circumstances prime virtues for women; and also

3. In domesticity; which nothing will better teach, than the mother's example.

Too frequent visiting and going out with companions of the same age, however innocent, gives girls a habit of chattering about nothing, and makes them afraid of work, lazy and disorderly, and inclines them towards dissipation.

But there is nothing more useful as a means of moral training, than judicious familiar intercourse with high-minded and intelligent men and women. This is a protection to feminine virtues, and instructs in the real tone of good society, far better than idly frequenting the ordinary heartless and mindless circles. In domestic life, where they are much more secure from the foolish flatteries of superficial youths and men, they will learn practically the virtues of accommodation, patience, perseverance, contentment, subordination, etc.

4. Education ought not to destroy the desire of pleasing, which is natural to women, but to keep it pure and to elevate it. To this end it should be deeply impressed on their minds, that unfeigned good will, un-

assumingness, good nature without being undignified, simplicity, good taste, and gracefulness in speech, attitude and movement, are all attainable in proportion as no direct effort is made for them.

5. Since it is the lot of the female sex to make others happy and to be made happy, by love, education must teach them to set the greatest value, not upon external beauty, which fades in a few years, but upon such lasting virtues as endure under all circumstances; upon mental beauty.

6. As the duties of the housewife and mother require many sorts of mechanical labor, sometimes alone and sometimes in the family circle, her instruction and education should be adapted to give her mind activity and regularity, and the habit of reflection even upon the smallest matters. She should also however learn to live with reference to others than herself. Instead of permitting herself to be absorbed in silent fancies and reveries, she should be conversable and sociable, cheerful and joyous, and should bring cheerfulness and pleasure into life, so often troubled and burdensome.

Elaborate intellectual training, half-learning, ingenious reasoning on such matters as their husbands are concerned with, does not promote a husband's happiness, but rather interferes with it; often occasions others to admire her more than he does; and leads to vanities and errors of all kinds.

But quick intelligence and a modest desire for information, "which gladly hears when acute men are talking, and takes pleasure in understanding them," a genial manner of discussing affairs, and the display of real sympathy with others, will be a source of pleasure to parents and to companions, and afterwards to a husband; and will animate the social circle of every house in which exists a real family life.

While the husband and father feels care, both within and without the house, it almost never leaves the wife and mother, who does her duty; and often increases with advancing years, with every increase of household and family. With reference to this state of things, piety, which gives resignation and faith, is infinitely valuable.

Even an unbeliever respects real religion in a woman; for it often moderates the impatience and anger of a husband, gives that meek and quiet spirit (I. Peter, iii; 4,) which is of great price not only before God, but before man; and which is so often able to avert even the stormy violence of wrath and passion.

Such religion, if only it remains free from devotion for mere show, and from metaphysical speculation or that visionary exultation which is often nothing but disguised over-sensibility, is a most valuable possession, which parents can not be too early solicitous to secure to their children, and which they may perhaps be able also to hand down to their grand-children, and to render a permanent family trait.

But if irreligiosity gets possession of women, the prospects for the education of their children are much obscured.

NIEMEYER.

For girls, domestic education should be as stringently insisted on, as public education for boys.

Girls' schools are the very worst means; only to be used in case of absolute necessity, and when private education within the family is quite impossible.

When it becomes absolutely necessary that part of the education of girls should be given outside of the family, this external education ought not to have any influence upon the development of the disposition.

This portion of the education should proceed, for girls, wholly within the family; so that any education to manual skill, given outside of the family, should not occupy too much space, for fear of making some unde-

sirable impressions, which may weaken the influence of the family on the disposition.

SCHLEIERMACHER.

Errors and failures in the education of girls can only be made up for with great difficulty.

The independent power of the masculine mind can regain its purity, after error; but the more sensitive and plant-like nature of girls loses its proper growth forever by one injury.

Hence arises the educational rule, with boys to seek to strengthen their power of independent exertion for the struggle with the world; but with girls, to preserve their susceptible natures from evil impressions, and the pure tone of their minds from being untuned.

Therefore fathers and educators should avoid all coarseness, harshness and rudeness in the presence of female pupils; and to give no shocks to those feelings which pertain to the department of exterior observances, in which it is the special privilege of the female sex to govern, and to exercise a very stringent dominion.

BAUER.

For house and family, the husband is everything.

But within the house, within the family, the wife is all; she is the inspiring, embellishing and controlling power.

Man acts in the outer world.

But for woman, the representation of that world on the stage is a recreation in her moments of leisure.

Home is the central point for all the exertions of the man, how various soever in direction; for home he traverses, searches, conquers, all the world.

But the wife rules by goodness over the sanctuary for which man has exerted his powers; she is the economical preserver of the treasures which he earns.

Man, surrounded in the outer world by deceit and hatred, often forced by circumstances to conceal his real nature and to seem other than he is, finds again in the love and naturalness of woman, himself and his own natural character.

Naturalness is woman's most beautiful ornament.

Upon this depends her wise attractiveness, and her tender love of family life.

Everything assumed, forced, artificial, displeases; is dead outside paint; and indicates that something disgusting is behind it.

As the child pleases by innocence and truthfulness, so does the maiden, the wife, the matron, by simple, modest, loving, cheerful, childlikeness.

Though her exterior changes, yet her soul shall preserve everlasting youth.

Nature has taught her to love; has taught her the duties of wife and of mother.

She will always remain a true pupil of nature, down to the latest times.

What is foreign to her real destiny, she must remove as unnatural.

But it is the chief fault of female education, that girls are even more than boys, educated to untruthfulness, pretences, and dissimulation.

We seek to root out of them the natural, unpretending simplicity and loftiness of their innocence, and to supply its place with a feigned nature.

ZSCHOKKE.

Loveliness belongs to women.

Even its bodily manifestation is the glory of womanhood.

Only the delicate mental character of woman can cherish the feelings, impulses and tendencies, which exist in her, and the beautiful appropriateness of the numerous phases of her character; and only her delicate

frame can permit these easy and unrestrained motions which in graceful persons so much delight us.

Physical beauty excites desire; loveliness, intellectual pleasure.

Happy in itself, it causes happiness in others.

An imperious woman may detain us for a moment; but we are never weary of waiting near a lovely one.

Beauty departs with the fresh bloom of youth; loveliness shines even among the ruins of age, with an indescribably delightful brightness.

Beauty is for the eye alone; loveliness rather for the heart.

Purity and goodness are the essential constituents of loveliness.

Out of its clear and peaceful eyes looks an unspotted heart, unconscious of any wild passion or inner rebellion.

EBRENBURG.

Only in cities, where men pervert nature and the natural order of things, making man womanish, and turning night into day, and among universal corruption, do we find it not surprising that women become mannish, pursue literature, and consider themselves better fitted for the admiration of society than for the quiet of the domestic circle.

There it is thought admirable for maidens to become remarked for making conquests; to be well read in romances; and to act romances; while they waste the substance of their parents by their expenses, and repay their blind affection with shameless disobedience. There it is thought admirable for mothers to be more devoted to public amusements than to their children; and for wives to belong more to other men than to those to whom they have pledged their faith. And there it may be very proper for women who have grown too old for such luxurious follies, to end by becoming devotees or intrigantes.

ZSCHOKKE.

Early let woman learn to serve, for that is her calling:

For by serving alone she attains to ruling;

To the well-deserved power which is hers in the household.

The sister serves her brother while young; and serves her parents;

And all her life is still a continual going and coming,

A carrying ever and bringing, a making and shaping for others.

Well for her if she learns to think no road a foul one,

To make the hours of the night the same as the hours of the day;

To think no labor too trifling, and never too fine the needle;

To forget herself altogether, and live in others alone.

And lastly, as mother, in truth, she will need every one of the virtues.

GOETHE.

In educating girls, the mode of instruction required is entirely different from that which is proper for boys.

The latter, by reason of their natural tendency to lawlessness, must be early brought under discipline, sent to school, accustomed to regular mental labor and to obedient subjection to regular rules, as is required by the future lives and duties of men.

On the other hand, as Fenelon says, "a too pedantic regularity, which requires incessant study without any intermissions, is very injurious to girls."

A definite daily order of exercises should be prescribed to girls to be strictly followed.

But they must from childhood up be accustomed, whenever it is necessary, to leave their book or their piano, to take care of some little child, or to be of some assistance to their parents.

Such interruptions can not of course be put down in the order of exercises; they are exceptions to the general rule.

Then, after doing these kindnesses, they should return to their work and read or play on as quietly as if they had not been interrupted.

This species of discipline should teach them to love not merely with words, but in deed and in truth. Goethe says, "By such services they attain to ruling, to their proper power in the household."

VON RAUMER.

In order to avoid one-sidedness and defects in female education, it must not be without female influence; for male instructors are liable to influence girls too much towards their own character, which may result in losing the delicacy of the feminine character, and in the acquisition of some traits of an inappropriate kind.

Still, the supreme direction of the education of girls should be in charge of a man.

BAUR.

Inspiring music, breathing courage and boldness, is proper for men; but that which imports moderation, mildness, modesty, for women.

PLATO.

The principle that children should read nothing bad or vulgar, admits of full application to music.

For if they have from an early period only heard, sung and played what is good, it will become a second nature to them, as their sphere of vision enlarges with their growth to flee from all bad music, and to like what is beautiful and good, in whatever form it may appear.

The case is far otherwise with very many who have had the ill fortune from their childhood to hear and practice and live in associations with bad music only. It is very uncommon, and very difficult, for such persons to bring themselves back from their impure music to that which is pure, to cure themselves of their seated habits, and to accustom themselves to such music only as is correct and beautiful.

VON RAUMER.

Music is on some accounts a dangerous study.

If a painting containing a mis-drawn limb, or anything immoral, a correct eye will find abundant grounds for criticism; or shame, at least in the presence of others, will direct the observation elsewhere.

But everything impure, unnatural, immoral, may creep into music; and thus we may look plainly and fully at what we should for decency's sake be obliged to turn away from if presented by the pencil or by words.

Plato wrote in opposition to immoral music. What would he have said if he could have witnessed the misery which we have now-a-days to endure from our present music, so unnaturally composed, so excessively feeble or wild or amorous, and yet so seldom rising to true fire and energy.

In music as now too often employed in education, we find everywhere art and ornament, a mass of wonderful difficulties, overloading instead of feeling and clearness; but after subtracting what is to be attributed to the gratification of the composer's vanity, we have left very little that gives us hope or pleasure. And accordingly our young ladies, as soon as they have a home of their own to live in, usually fling all their artistic music, with delight, to the winds.

Music will only seem divine to us, when it carries us into a state of ideal sensibility; and the musician who can not do this is nothing but a mechanic—nothing more, even, than a vulgar hod-carrier.

Healthy feeling is never confused, nor does it go beyond self-control.

Your favorite symphonies, fantasias, pot-pourris, &c., are often the most ridiculous stuff in the world. They begin with some passage full of mystery; then comes a volley as if of artillery; then a sudden silence; then an unexpected waltz-movement; then, just as this begins to be inspiring, an equally sensible and sudden plunge into a passage full of depth and melancholy; then into a furious storm; then, out of the middle of the storm, we are presented, after a brief pause, with some mere trifling,

and lastly with a finale in the nature of a hurra! and then everybody gathers around with cries of delight.

Such things please, it is true; but how?

But the worst thing of all is, that under the favorite name of "effects," we find the most destructive and poisonous matter recommended; especially such convulsive, distorted, extravagant, astounding, raving confusions of sounds, as excite everything evil in man.

If many of our virtuous maidens knew what that music is which they often have to hear, and even to sing and play, they would perish with shame and indignation.

THIBAUT.

The house should be free from unpleasant pictures, and from ambiguous or wanton ones. It should, on the contrary, be adorned as much as possible with such as are pure and beautiful; whose silent, but ennobling and constant companionship will be found to exercise upon children an immeasurable influence for good.

Girls particularly, should from an early age be allowed to amuse themselves with pictures of celebrated works of art, churches, palaces, galleries of painting, &c.

Productions of art make deep and lasting impressions, even upon the minds of children.

But all premature criticism on such subjects should be avoided, for fear of affected admiration and pert foolish fault finding.

A silent and natural examination of works of art, where the beholder "forgets self and the world, and lives in the objects only," is the true one; and can not do harm.

Girls should learn drawing chiefly for the sake of practising at home. The teacher should pay especial attention to drawing from nature; and should use copying as a mere technical exercise.

Such instruction, but above all, the quiet and intelligent study of the works of great masters educates girls to the love of what is beautiful and good, and to disgust at what is ugly and bad. This love and disgust will have much influence even upon their daily life at home; for their eyes when thus trained, would quickly detect anything inconsistent, untasteful or misplaced about them, and would never be at ease until it was corrected.

Botany, as a science in the masculine sense, is not a proper study for girls.

Girls should rather be trained in the direction of art. They should look upon flowers, not as an analyzing botanist does, but as a sensitive flower-painter would.

The love of girls for flowers is to be cultivated; they may tend them most carefully, and follow their development from their first sprouting up to the ripening of the seed.

This pleasure in life is like the pleasure that girls find in taking care of domestic animals, lambs, poultry, pigeons, &c.

VON RAUMER.

The gods have destined and fitted the nature of man and woman for society; in that not each of them is capable of everything, but that each is suited for that in which the other is deficient; in order that both together may fulfill a complete destiny.

The one is stronger and the other weaker, that the timidity of the latter may make her more prudent, and that the strength of the former may make him a protector.

The one procures what is needful without, and the other takes care of it in the home.

The woman is weaker and better fitted to a sedentary life and can not so well endure wind and weather.

Man can not so well bear quiet and stillness; and movement is natural to him.

ARISTOTLE.

The principal duty of woman, as well as the peculiar sphere of her efforts, has been much more distinctly defined by nature than that of men, whose sphere of activity is out of all comparison wider and more various.

Man needs to develop all the infinite endowments of his nature; to gradually bring into activity all the perfections whose germs slumber within him; and to make use of all these powers in all the relations and changes of life.

But how much more limited is the sphere of the activity of the other sex!

The destiny of the young girl is, to be a wife and a mother.

The wife must live for her family; must watch over its property; must thus have special charge of the ordering and management of all little matters as they come up; and above all, must nurse, or at least watch over and take care of the children to whom she has given birth, until they can take care of themselves, and have become so far educated and independent by her example and her teaching, as not to need her protection. This period is earlier reached by sons, who receive their education from the world, than by girls, who usually go from their mother's care into the charge of a husband.

The bodily organization of women in part prepares them for this sphere of duty; as do also the mental endowments and powers of that sex; the perfectibility of which clearly shows that woman as well as man belongs to a higher race of beings.

The cultivation of their understanding, judgment and reason, in part by studies of a generally useful character, in part adapted especially to the needs of the sex, should be the main purpose of their education.

Learning, properly so called, is useless to them, and commonly injurious.

The education of the sense of beauty—of the taste—is only harmful when it is made the principal object.

As the cultivation of the taste is closely connected with that of the fancy and of the feelings, it must be conducted with the extremest care; and the materials for it must be chosen with the utmost caution.

Most of our novels and plays, and very many poems, can be used in education only with the greatest risk.

The languages, the native language in particular, are a valuable means for educating the mind, and this the more because the study of them will act as a preservative against an unhappy tendency to read indiscriminately all manner of German books; and because only the best foreign books will be read.

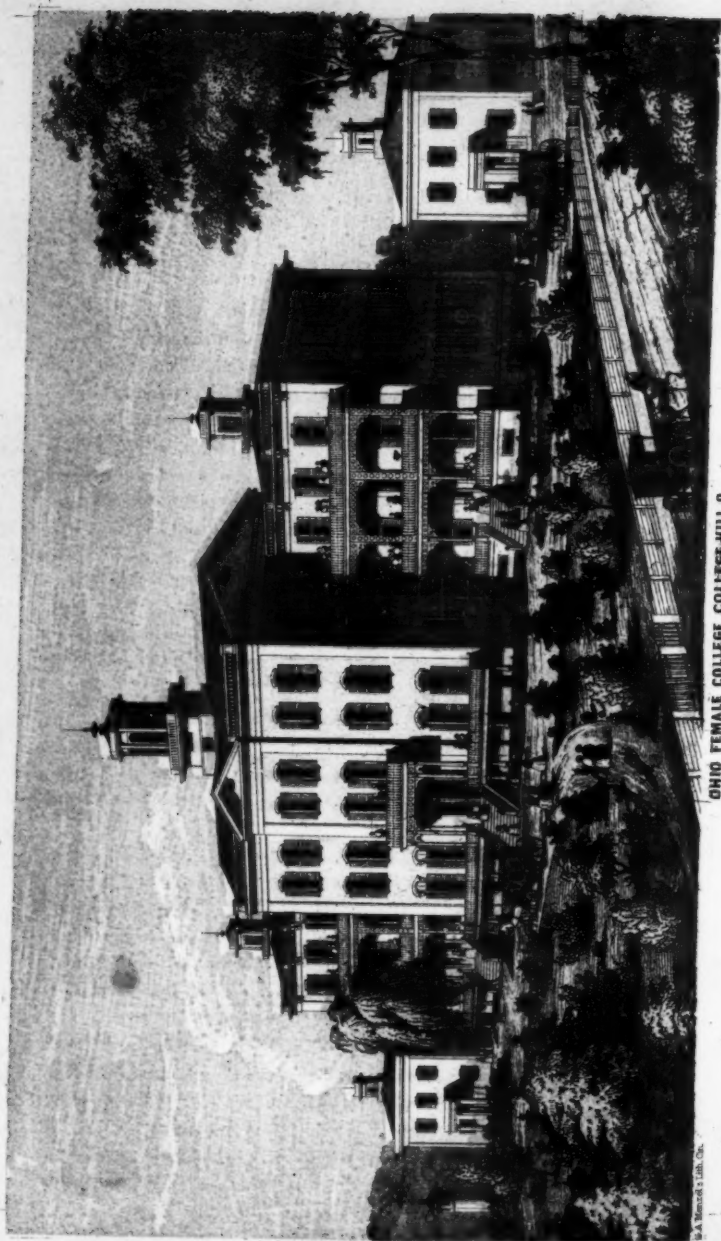
Geography and history should be not mere lists of names, but should be shown to be rich in great deeds and great men, the knowledge of whom will elevate the soul, and will prevent from seeking after foolish novelties.

Music, singing, drawing, rightly studied, will excellently occupy many hours; will keep the student at home, and are capable of being brought into a useful harmony with the moral feelings.

Intercourse with intelligent men is a far more certain and effectual means of cultivating the mind, than reading books. The latter is of but little use in cultivating the understanding; and we often find persons of extensive reading, who are quite destitute of comprehensive ideas, and are unable to carry on an intelligent and connected conversation.

That all this may be accomplished—at least among the educated classes—without derogating from the most faithful fulfillment of all the womanly duties, has been so often proved by experience, that it can no longer be pretended that girls must devote all their lives to sewing, washing, cooking and nursing children. All these things should be understood and done; but it is degrading the female sex to set it down as fit for these things only.

NIEMEYER.



OHIO FEMALE COLLEGE COLLEGE HILL, D.

Engraved from a photograph by J. H. B. & Co. New York



OHIO FEMALE COLLEGE, COLLEGE HILL, O.
(Graduates from December 1917)

AT COLLEGE HILL, OHIO.

OHIO FEMALE COLLEGE, COLLEGE HILL, O.
(Graduates from December 1917)

OHIO FEMALE COLLEGE, COLLEGE HILL, O.
(Graduates from December 1917)

The site selected for the College was on the highest and most commanding of the several elevations overlooking the city of Cincinnati, and the Ohio River in its vicinity—since called College Hill. The site is five hundred feet above the river at low water; and as the ground falls away somewhat in the direction from the river into the extended table-land reaching into the interior of the State, the

view from the tower of the College sweeps an horizon of fifty miles radius. Embracing a landscape as diversified and beautiful as it is extensive. With easy access to the city, from which it is but six miles distant, it enjoys the quiet and undistracting seclusion of the country, together with command of ready intercourse with all that in the life of a great city should interest the student.

The grounds first secured for the Institution embraced an area of about fifteen acres, to which additions have since been made, so that the College plot now comprises about twenty-three acres. They lie most invitingly to all the decorations of art, and are made to present a landscape of uncommon beauty and in admirable keeping with the high objects of the Institution. A botanic and flower garden and conservatory and an extensive kitchen garden are connected with them, affording ample supplies for the table as well as for the needs of study and of taste. From the beautiful artificial lake on the grounds, that covers one or two acres in surface, and is filled with living water to the depth of from two to ten feet, a hydraulic ram forces water in abundance for the supply of the *jet d'eau* in front of the main building, and to make up any accidental deficiency in the supply of rain water, on which reliance is chiefly placed for the ordinary wants of the Institution.

Four buildings were early provided for the uses of the college; one of which was designed for the chapel, the other three for dormitories and other accommodations for boarding the pupils from abroad. Provision was thus at once made for one hundred and fifty pupils. Of these structures the largest, erected at a cost of about twenty thousand dollars, was burned to the ground on the morning of the tenth of September, 1854.

On the same ground, another structure was at once built, far exceeding the former in size and beauty, and the character of its arrangements for the health, comfort, and good order of its inmates. This model structure is of brick, three stories high above the basement, one hundred and forty-seven feet long and eighty one feet deep. It contains ten spacious halls, and ninety-seven principal apartments. It is heated by fresh air received through a tower some twenty feet from the ground and conveyed into chambers of steam-pipes heated by steam generated some two hundred feet distant, and thence conducted through separate flues in the partition walls which are for that purpose, and for security double, and of brick, into the several apartments. In this way and by a reverse order of valves and flues for summer use, the atmosphere in all the rooms is kept ever pure and fresh, as well as even of comfortable temperature.

This method of ventilation and warming, original in much of its details, and the result of much study and experiment, has since been extensively introduced into the public buildings of the State, being recommended by its superior conduciveness to health, comfort, and security from fire, as well as by considerations of economy and convenience. Every room is lighted by gas manufactured on the premises, and supplied with filtered rain water from a hydrant in each. In addition to other accommodations, this building contains eight bathing rooms for warm, cold, and shower baths.

The course of instruction embraces two stages,—one preparatory of two years, the other collegiate of four years. For admission to the collegiate course, the pupil must be of the age of fourteen years, and be qualified to pursue with advantage the studies of the course. These are, in Science, during the first year, Robinson's University Algebra, Wilson's Universal History, and Wood's Class-Book of Botany; the second year, Geometry and Trigonometry, Plane and Spherical (Davies' Legendre,) Natural Philosophy and Chemistry, with Experimental Lectures, and Descriptive Astronomy; the third year, Physical Astronomy, (Robinson's University,) Geology (Hitchcock's,) Hooker's Higher Physiology, Guizot's Earth and Man; Paley's Natural Theology, and Alexander's Evidences of Christianity; in the fourth year, Haven's Mental Philosophy, or Bowen's Hamilton's Metaphysics, Hamilton's Logic, Hickok's or Haven's Moral Science, Day's Rhetoric, Guizot's History of Civilization, and Day's Book-keeping. A course of Latin is required in addition, in order to graduation, as well as a thorough training in elocution, and English Composition. The study of English Literature in its history and peculiarities is pursued chiefly by oral instruction and systematic exercises in connection with the use of Day's Rhetorical Praxis, and Cleveland's Compendium. The Greek, and also the Modern European Languages are optional studies. Drawing and Painting are also optional; and Vocal and Instrumental Music. In these optional branches, the desire is to provide the most complete and thorough instruction; so that there shall be furnished within the walls of the Institution the highest order of instructors and the most ample facilities for culture in all the departments of Science, Literature, and in the Arts of Painting and Music.

In Physical Culture, the system of exercise, improved and adapted to American Educational wants, by Dr. Dio Lewis, is in successful use in the college.

The religious character of the Institution is Evangelical Christian.

without Denominationalism. The pupils worship Sunday morning in the neighboring church, and in the evening in the college.

The literary distinctions awarded by the Institution are the Baccalaureate Degree on the completion of the regular collegiate course of study; and the Crown-Laureate on the completion of a two years' graduate course.

The history of the college shows it to have been eminently successful. The attendance in the aggregate has averaged over one hundred and fifty each year; and the number of pupils, in actual attendance has increased for the last five or six years, since the erection of the new building in a very uniform ratio of about twenty per cent. a year. The fact, in this increase of actual attendance, of greatest significance is this; that it is owing chiefly to the increase of the average period of attendance on the part of the pupils respectively. In correspondence with this, there has been a steadily and rapidly rising standard of attainment and discipline. Although a truly liberal education for either sex must be confined to the comparatively few yet the diffusion through these few of a perfect culture penetrates the masses of society with an elevating, refining power that can not well be over-estimated.

The first graduates of the College were of the class of 1851,—two in number; in the class of 1862, there were seventeen. The whole number of graduates to 1862, inclusive, is ninety-five, of whom three are, now—May, 1863, deceased.

The whole number of pupils in attendance during the collegiate year ending June 11th, 1863, is two hundred and one, of whom, one hundred and fifty-nine were boarders in the Institution. They were from Ohio, 126; from Indiana, 41; from Kentucky, 15; from Tennessee, 6; Virginia, 4; California, 2; Illinois, 2; from Iowa, New York, Alabama, Washington City, South America, each, one.

The Faculty of Instruction for the year ending June, 1863, consists of the *President*, Rev. HENRY N. DAY, D. D., LL. D., and Miss MARGARET H. WALLACE, *Principal*, assisted by twenty associated professors, lecturers, and instructors, of whom four are gentlemen and sixteen ladies.

The period of Instruction each year, including a winter recess of about two weeks, during the Christmas and New Year's holidays, is forty weeks, beginning on the first Monday of September, and ending with the Annual Commencement on the second Thursday of June.

VII. A LECTURE,*

ON SPECIAL PREPARATION, A PREREQUISITE TO TEACHING, 1838.

BY HORACE MANN,

Gentlemen of the Convention :

AFTER the lapse of another year, we are again assembled to hold counsel together for the welfare of our children. On this occasion we have much reason to meet each other with voices of congratulation and hearts of gladness. During the past year the cause of Popular Education in this Commonwealth has gained some suffrages of public opinion. On presenting its wants and its claims to citizens in every part of the State, I have found that there were many individuals who appreciated its importance, and who only awaited an opportunity to give utterance and action to their feelings;—in almost every town, some,—in many, a band.

Some of our hopes, also, have become facts. The last Legislature acted toward this cause the part of a wise and faithful guardian. Inquiries having been sent into all parts of the Commonwealth to ascertain the deficiencies in our Common-School system, and the causes of failure in its workings; and the results of those inquiries having been communicated to the Legislature,—together with suggestions for the application of a few obvious and energetic remedies,—that body forthwith enacted such laws as the wants of the system most immediately and imperiously demanded. Probably at no session since the origin of our Common-School system have laws more propitious to its welfare been made, than during the last.

* * * * *

But among all the auspicious events of the past year, ought not the friends of Popular Education to be most grateful, on account of the offer made by a private gentleman† to the Legislature, of the sum of ten thousand dollars, upon the conditions that the State should add thereto an equal sum, and that the amount should be expended, under the direction of the Board of Education, in qualifying teachers for our Common Schools, and of the promptness and unanimity with which the Legislature acceded to the proposition! I say, the *unanimity*, for the vote was entirely unanimous in the House of Representatives, and there was but one *nay* in the Senate. Vast donations have been made in this Commonwealth, both by the government and by individuals, for the cause of learning in some of its higher, and, of course, more limited departments; but I believe this to be the first instance where any considerable sum has been given for the cause of education, generally, and irrespective of class, or sect, or party. Munificent donations have frequently been made, among ourselves, as well as in other States and countries, to perpetuate some distinctive theory or dogma of one's own, or to requite a peculiar few who may have honored or flattered the giver. But this was given to augment the common mass of intelligence, and to promote universal culture; it was given with a high and enlightened disregard of all local, party, personal, or sectional views; it was given for the direct benefit of all the heart and all the mind, *extant, or to be extant*, in our beloved Commonwealth; and, in this respect, it certainly stands out almost, if not absolutely alone, both in the amount of the donation, and in the elevation of the motive that prompted it. I will not tarnish the brightness of this deed by attempting to gild it with praise.

* Copied, by permission, from *Lectures on Education* by Horace Mann, Secretary of the Massachusetts Board of Education. Boston: William B. Fowle. 1845. Most of the Lectures embraced in this volume were delivered by Mr. Mann before conventions of the friends of education, held in the several counties of Massachusetts in the autumn of each year, from 1838 to 1842. The lecture which follows was delivered in 1838, to prepare the public mind for a fair trial of the experiment of providing means for the special qualification of teachers for the common schools of the State.

† Hon. Edmund Dwight, of Boston.

One of the truest and most impressive sentences ever uttered by Sir Walter Scott is, however, so appropriate, and forces itself so strongly upon my mind, that I cannot repress its utterance. When that plain and homely Scotch girl, Jeannie Deans,—the highest of all the characters ever conceived by that gifted author,—is pleading her suit before the British queen, and showing herself therein to be ten times a queen,—she utters the sentiment I refer to: "But when," says she, "the hour of trouble comes to the mind or to the body, and when the hour of death comes, that comes to high and low, then it isna what we hae dune for ourself, but what we hae dune for others, that we think on maist pleasantly."

There is, then, at last, on the part of the government of Massachusetts, a recognition of the expediency of providing means for the special qualification of teachers for our Common Schools; or, at least, of submitting that question to a fair experiment. Let us not, however, deceive or flatter ourselves with the belief, that such an opinion very generally prevails, or is very deeply seated. A few, and those, as we believe, best qualified to judge, hold this opinion as an axiom. But this cannot be said of great numbers; and it requires no prophetic vision to foresee that any plan for carrying out this object, however wisely framed, will have to encounter not only the prejudices of the ignorant, but the hostility of the selfish.

The most momentous practical questions now before our State and country are these: In order to preserve our republican institutions, must not our Common Schools be elevated in character and increased in efficiency? and, in order to bring our schools up to the point of excellence demanded by the nature of our institutions, must there not be a special course of study and training to qualify teachers for their office? No other worldly interest presents any question comparable to these in importance. To the more special consideration of the latter,—namely, whether the teachers of our public schools require a special course of study and training to qualify them for their vocation,—I solicit your attention, during the residue of this address.

I shall not here insist upon any particular *mode* of preparation, or of preparation in any particular class of institutions,—whether Normal Schools, special departments in academies, colleges, or elsewhere,—to the exclusion of all other institutions. What I insist upon, is, not the form, but the substance.

In treating this subject, duty will require me to speak of errors and deficiencies; and of the inadequate conceptions now entertained of the true office and mission of a teacher. This is a painful obligation, and in discharging it I am sure I shall not be misunderstood by any candid and intelligent mind. Toward the teachers of our schools,—as a class,—I certainly possess none but the most fraternal feelings. Their want of adequate qualifications is the want of the times, rather than of themselves. Teachers, heretofore, have only been partakers in a general error,—an error in which you and I, my hearers, have been as profoundly lost as they. Let this be their excuse hitherto, and let the ignorance of the past be winked at; but the best service we can now render them, is to take this excuse away, by showing the inadequacy and the unsoundness of our former views. Let all who shall henceforth strive to do better, stand acquitted for past delinquencies; but will not those deserve a double measure of condemnation who shall set themselves in array against measures, which so many wise and good men have approved,—at least until those measures have been fairly tested? When the tree shall have been planted long enough to mature its fruit, then, *let it be known by its fruit.*

No one has ever supposed that an individual could build up a material temple, and give it strength, and convenience, and fair proportions, without first mastering the architectural art; but we have employed thousands of teachers for our children, to build up the immortal Temple of the Spirit, who have never given to this divine, educational art, a day nor an hour of preliminary study or attention. How often have we sneered at Dogberry in the play, because he holds that "to read and write comes by nature;" when we ourselves have undertaken to teach, or have employed teachers, whose only fitness for giving instruction, not only in reading and writing, *but in all other things*, has come by nature, if it has come at all; that is, in exact accordance with Dogberry's philosophy.

In maintaining the affirmative of this question,—namely, that all teachers do require a special course of study and training, to qualify them for their profes-

sion,—I will not higgie with my adversary in adjusting preliminaries. He may be the disciple of any school in metaphysics, and he may hold what faith he pleases, respecting the mind's nature and essence. Be he spiritualist or materialist, it here matters not,—nay, though he should deny that there is any such substance as mind or spirit at all, I will not stop to dispute that point with him,—preferring rather to imitate the example of those old knights of the tournament, who felt such confidence in the justness of their cause, that they gave their adversaries the advantage of sun and wind. For, whatever the mind may be, in its inscrutable nature or essence, or whether there be any such thing as mind or spirit at all, properly so called, this we have seen and do know, that there come beings into this world, with every incoming generation of children, who, although at first so ignorant, helpless, speechless,—so incapable of all motion, upright or rotary,—that we can hardly persuade ourselves they have not lost their way, and come, by mistake, into the wrong world; yet, after a few swift years have passed away, we see thousands of these same ignorant and helpless beings, expiating horrible offenses in prison-cells, or dashing themselves to death against the bars of a maniac's cage;—others of them, we see, holding "colloquy sublime," in halls where a nation's fate is arbitrated, or solving some of the mightiest problems that belong to this wonderful universe;—and others still, there are, who, by daily and nightly contemplation of the laws of God, have kindled that fire of divine truth within their bosoms, by which they become those moral luminaries whose light shineth from one part of the heavens unto the other. And this amazing change in these feeble and helpless creatures,—this transfiguration of them for good or for evil,—is wrought by laws of organization and of increase, as certain in their operation, and as infallible in their results, as those by which the skillful gardener substitutes flowers, and delicious fruits, and healing herbs, for briars, and thorns, and poisonous plants. And as we hold the gardener responsible for the productions of his garden, so is the community responsible for the general character and conduct of its children.

Some, indeed, maintain,—erroneously as we believe,—that a difference in education is the sole cause of all the differences existing among men. They hold that all persons come into the world just alike in disposition and capacity, though they go through it and out of it so amazingly diverse. They hold, in short, that if any two men had changed cradles, they would have changed characters and epitaphs;—that, not only does the same quantity of substance or essence go to the constitution of every human mind, but that all minds are of the same quality also,—all having the same powers, and bearing, originally, the same image and superscription, like so many half-dollars struck at the government mint.

But deeply as education goes into the core of the heart and the marrow of the bones, we do not claim for it any such prerogative. There are certain substructures of temperament and disposition, which education finds, at the beginning of its work, and which it can never wholly annul. Nor does it comport with the endless variety and beauty manifested in all other parts of the Creator's works, to suppose that he made all ears and eyes to be delighted with the same tunes and colors; or provided so good an excuse for plagiarism, as that all minds were made to think the same thoughts. This inherent and original diversity, however, only increases the difficulty of education, and gives additional force to the argument for previous preparation; for, were it true that all children are born just alike, in disposition and capacity, the only labor would be to discover the right method for educating a single child, and to stereotype it for all the rest.

This, however, we must concede to those who affirm the original equality and exact similitude of all minds;—namely, that all minds have the same elementary or constituent faculties. This is all that we mean when we say that human nature is every where the same. This is, in part, what the Scriptures mean when they say, "God hath made of one blood all nations of men." The contrasts among men result, not from the possession of a different number of original faculties, but from possessing the same faculties, in different proportions, and in different degrees of activity. The civilized men of the present day, have neither more nor less faculties, in number, than their barbarian ancestors had. If so, it would be interesting to ascertain about what year, or century, a new good faculty was given to the race, or an old bad one was taken away. An assembly of civilized men, on this side of the globe, convening to devise measures for dimin-

ishing the number of capital crimes, and thus to reduce the number of capital punishments, were born with the same number and kind of faculties,—though doubtless differing greatly in proportion and in activity,—with a company of Battas islanders, on the opposite side of the globe, who, perhaps at the same time, may be going to attend the holiday rites of a public execution, and, as is their wont, to dine on the criminal. As each human face has the same number of features, each human body the same number of limbs, muscles, organs, &c., so each human soul has the same capacities of Reason, Conscience, Hope, Fear, Love, Self-love, &c. The differences lie in the relative strength and supremacy of these powers. The human eye is composed of about twenty distinct parts or pieces; yet these constituent parts are so differently arranged that one man is far-sighted, another near-sighted. When an oculist has mastered a knowledge of one eye, he knows the general plan upon which all eyes have been formed; but he must still learn the peculiarities of each, or, in his practice, he will ruin all he touches.* When a surgeon, or an assassin, knows where one man's heart is, he knows, substantially, where the hearts of all other men may be found. And so of the mind and its faculties. It is because of this community of original endowments, that all the great works of nature, and art, and science, address a common susceptibility or capacity, existing in all minds. It is because of this kindred nature that the same earth is given to us all, as a common residence. The possession by each of his complement of powers and susceptibilities, confers the common nature, while the different portions or degrees in which they exist, and the predominance of one or a few over the others, break us up into moral and intellectual classes. It is impossible to vindicate the propriety of making or of carrying a Revelation to the whole human race, unless that race has common capacities and wants to which the revelation is adapted. And hence we learn the appalling truth,—a truth which should strike "loud on the heart as thunder on the ear,"—that every child born into this world has tendencies and susceptibilities pointing to the furthest extremes of good and evil. Each one has the capacity of immeasurable virtue or vice. As each body has an immensity of natural space open all around it, so each spirit, when waked into life, has an immensity of moral space open all around it. Each soul has a pinion by which it may soar to the highest empyrean, or swoop downward to the Tartarean abyss. In the feeblest voice of infancy, there is a tone which can be made to pour a sweeter melody into the symphonies of angels, or thunder a harsher discord through the blasphemies of demons. To plume these wings for an upper or a nether flight; to lead these voices forth into harmony or dissonance; to woo these beings to go where they should go, and to be what they should be,—does it, or does it not, my friends, require some knowledge, some anxious forethought, some enlightening preparation!

You must pardon me, if on this subject I speak to you with great plainness; and you must allow me to appeal directly to your own course of conduct in other things. You have property to be preserved for the support of your children while you live, or, when you die, for their patrimony; you have health and life to be guarded and continued, that they may not be bereaved of their natural protectors;—and you have the children themselves, with their unbounded, unfathomable capacities of happiness and misery. Now, in respect to your property, what is it your wont to do, when a young lawyer comes into the village, erects his sign, and (the most unexclusive of men) gives to the public a general invitation? Though he has a diploma from a college, and the solemn approval of bench and bar, yet how warily do the public approach him. How much he is reconnoitred before he is retained. How many premeditated plans are laid to appear to meet him accidentally, to talk over indifferent subjects with him,—the weather, the crops, or Congressional matters,—in order to measure him, and probe him, and see if there be any hopefulness in him. And should all things

* I have heard that distinguished surgeon, Doct. John C. Warren, of Boston, relate the following anecdote, which happened to him in London:—Being invited to witness a very difficult operation upon the human eye, by a celebrated English oculist, he was so much struck by the skill and science which were exhibited by the operator, that he sought a private interview with him, to inquire by what means he had become so accomplished a master of his art. "Sir," said the oculist, "I spoiled a hat-full of eyes to learn it." Thus it is with incompetent teachers; they may spoil schoolrooms full of children to learn how to teach,—and perhaps may not always learn even then.

promise favorably, the young attorney is intrusted, in the first instance, only with some outlawed note, or some doubtful account, before a justice of the peace. No man ever thinks of trusting a case which involves the old homestead, to his inexperienced hands. He would as soon set fire to it.

So, too, of a young physician. No matter from what medical college, home or foreign, he may bring his credentials. From day to day the neighbors watch him without seeming to look at him. In good-wives' parties, the question is confidentially discussed, whether, in a case of exigency, it would be safe to send for him. And when, at last, he is gladdened with a call, it is only to look at some surface ailment, or to *pother* a little about the extremities. Nobody allows him to lay his unpracticed hand upon the vitals. Now this common sentiment,—this common practice of mankind,—is only the instinctive dictate of prudence. It is only a tacit recognition of a truth felt by all sensible men, that there are a thousand ways to do a thing wrong, but only one to do it right. And if it be but reasonable to exercise such vigilance and caution, in selecting a healer for our bodies which perish, or a counselor for our worldly estates, who shall assign limits to the circumspection and fidelity with which the teachers of our children should be chosen, who, in the space of a few short years, or even months, will determine, as by a sort of predestination, upon so much of their future fortunes and destiny?

Again: it is the universal sense of mankind, that skill and facility, in all other things, depend upon study and practice. We always demand more, where opportunities have been greater. We stamp a man with inferiority, though he does *ten* times better than another, if he has had *twenty* times the advantages. We know that a skillful navigator will carry a vessel through perilous straits, in a gale of wind, and save cargo and lives, while an ignorant one will wreck both, in a broad channel. With what a song of delight we have all witnessed, how easily and surely that wise and good man, at the head of a great institution in our own State, will tame the ferocity of the insane; and how, when each faculty of a fiery spirit bursts away like an affrighted steed from its path, this mighty tamer of madmen will temper and quell their wild impetuosity and restore them to the guidance of reason. Nay, the great moral healer can do this, not to one only, but to hundreds, at a time; while, even in a far shorter period than he asks to accomplish such a wonderful work, an ignorant and passionate teacher will turn a hundred gentle, confiding spirits into rebels and anarchists. And, my hearers, we recognize the existence of these facts, we apply these obvious principles, to every thing but to the education of our children.

Why cannot we derive instruction even from the folly of those wandering showmen who spend a life in teaching brute animals to perform wonderful feats? We have all seen, or at least we have all heard of, some learned horse, or learned pig, or learned dog. Though the superiority over their fellows, possessed by these brute prodigies, may have been owing, in some degree, to the possession of greater natural parts, yet it must be mainly attributed to the higher competency of their instructor. Their teacher had acquired a deeper insight into their natures; his sagacious practice had discovered the means by which their talents could be unfolded and brought out. However unworthy and even contemptible, therefore, the more trainer of a dog may be, yet he illustrates a great principle. By showing us the superiority of a well-trained dog, he shows what might be the superiority of a well-trained child. He shows us that higher acquisitions,—what may be called academical attainments,—in a few favored individuals of the canine race, are not so much the results of a more brilliant genius on the part of the dog-pupil, as they are the natural reward and consequence of his enjoying the instructions of a professor who has concentrated all his energies upon dog-teaching.

Surely it will not be denied that a workman should understand two things in regard to the subject-matter of his work:—*first*, its natural properties, qualities, and powers; and *secondly*, the means of modifying and regulating them, with a view to improvement. In relation to the mechanic arts, this is admitted by all. Every body knows that the strength of the blow must be adjusted to the malleability of the metal. It will not do to strike glass and flint either with the same force or with the same implements; and the proper instrument will never be selected by a person ignorant of the purpose to be effected by its use. If a

man working on wood mistakes it for iron, and attempts to soften it in the fire, his product is—ashes. And so if a teacher supposes a child to have but one tendency and one adaptation when he has many;—if a teacher treats a child as though his nature were wholly animal, or wholly intellectual, or wholly moral and religious, he disfigures and mutilates the nature of that child, and wrenches his whole structure into deformity.

The being, *Man*, is more complex and diversified in constitution, and more variously endowed in faculties, than any other earthly work of the Creator. It is in this assemblage of powers and prerogatives that his strength and majesty reside. They constitute his sovereignty and lordship over the creation around him. By our bodily organization we are adapted to the material world in which we are placed;—our eye to the light, which makes known to us every change in the form, motion, color, position, of all objects within visual range;—our ear and tongue to the air, which flows around us in silence, yet is forever ready to be waked into voice and music;—our hand to all the cunning works of art which subserve utility or embellishment. Still more wonderfully does the spiritual nature of man befit his spiritual relations. Whatever there is of law, of order, of duty, in the works of God, or in the progressive conditions of the race, all have their spiritual counterparts within him. By his perceptive and intellectual faculties he learns the properties of created things, and discovers the laws by which they are governed. By tracing the relation between causes and effects, he acquires a kind of prophetic vision and power; for, by conforming to the unchanging laws of Nature, he enlists her in his service, and she works with him in fulfilling his predictions. Regarded as an individual, and as a member of a race which reproduces itself and passes away, his lower propensities,—those which he holds in common with the brutes,—are the instincts and means to preserve himself and to perpetuate his kind; while by his tastes, and by the social, moral, and religious sentiments of which he is capable, he is attuned to all the beauties and sublimities of creation, his heart is made responsive to all the delights of friendship and domestic affection, and he is invited to hold that spiritual intercourse with his Maker, which at once strengthens and enraptures.

Now the voice of God and of Nature declares audibly which of these various powers within us are to command, and which are to obey; and with which, in every questionable case, resides the ultimate arbitrament. Even the lowest propensities are not to be wholly extirpated. Within the bounds prescribed by the social and the divine law, they have their rightful claims. But the moral and the religious sentiments,—Benevolence, Conscience, Reverence for the All-creating and All-bestowing Power,—these have the prerogative of supremacy and absolute dominion. These are to walk the halls of the soul, like a god, nor suffer rebellion to live under their eye. Yet how easy for this many-gifted being to fall,—more easy, indeed, because of his many gifts. Some subject-faculty, some subordinate power, in the spiritual realm, unfortunately inflamed, or,—what is far more common,—unwisely stimulated by an erroneous education, grows importunate, exorbitant, aggrandizes itself, encroaches upon its fellow-faculties, until, at last, obtaining the mastery, it subverts the moral order of the soul, and wages its parricidal war against the sovereignty of conscience within, and the laws of society and of Heaven without. And how unspcakably dreadful are the retributions which come in the train of these remorseless usurpers, when they obtain dominion over the soul! Take, for instance, the earliest-developed, the most purely selfish and animal appetite that belongs to us,—that for nourishing beverage. It is the first which demands gratification after birth. Subjected to the laws of temperance, it will retain its zest, fresh and genial, for threescore years and ten, and it affords the last corporal solace upon earth to the parched lips of the dying man. Yet, if the possessor of this same pleasure-giving appetite shall be incited, either by examples of inordinate indulgence, or by festive songs in praise of the vine and the wine-cup, to inflame it, and to feed its deceitful fires, though but for the space of a few short years, then the spell of the sorcerer will be upon him; and, day by day, he will go and cast himself into the fiery furnace which he has kindled;—nor himself, the pitiable victim, alone, but he will seize upon parents and wife and his group of innocent children, and plunge with them all into the seething hell of intemperance.

So there is, in human nature, an innate desire of acquiring property,—of own-

ing something,—of using the possessives *my* and *mine*. Within proper limits, this instinct is laudably indulged. Its success affords a pleasure in which reason can take a part. It stimulates and strengthens many other faculties. It makes us thoughtful and fore-thoughtful. It is the parent of industry and frugality,—and industry and frugality, as we all know, are blood-relations to the whole family of the virtues. But to the eye and heart of one in whom this love of acquisition has become absorbing and insane, all the diversified substances in creation are reduced to two classes,—that which is gold, and that which is not;—and all the works of Nature are valued or despised, and the laws and institutions of society upheld or assailed, as they are supposed to be favorable or unfavorable to the acquisition of wealth. Whether at home or abroad, in the festive circle or in the funeral train; whether in hearing the fervid and thrilling appeals of the sanctuary, or the pathos of civic eloquence, one idea alone,—that of money, money, money,—holds possession of the miser's soul; its voice rings forever in his ear; and were he in the garden of Eden,—its beauty, and music, and perfume suffusing all his senses,—his only thought would be, how much money it would bring! Such mischief comes from giving supremacy to a subordinate, though an essential and highly useful faculty. This mischief, to a greater or less extent, parents and teachers produce, when, through an ignorance of the natural and appropriate methods of inducing children to study, they hire them to learn by the offer of pecuniary rewards.

So, too, we all have an innate love for whatever is beautiful;—a sentiment that yearns for higher and higher degrees of perfection in the arts, and in the embellishments of life,—a feeling which would prompt us to “gild refined gold, to paint the lily, to throw a perfume on the violet, and add another hue unto the rainbow.” Portions of the external world have been exquisitely adapted to this inborn love of the beautiful, by Him who has so clothed the lilies of the field that they outshine Solomon in all his glory. This sentiment may be too much or too little cultivated;—so little as to make us disdain gratifications that are at once innocent and pure; or so much as to over-refine us into a hateful fastidiousness. In the works of nature, beauty is generally, if not always, subordinated to utility. In cases of incompatibility, gracefulness yields to strength, not strength to gracefulness. How would the rising sun mock us with his splendor, if he brought no life or warmth in his beams! The expectation of autumnal harvests enhances the beauty of vernal bloom. These manifestations of nature admonish us respecting the rank which ornament or accomplishment should hold in the character and in the works of men; and, of course, in the education of children. Christ referred *occasionally* to the beauties and charms of nature, but dwelt *perpetually* upon the obligations of duty and charity. But what opposite and grievous offenses are committed on this subject by different portions of society! The laboring classes, by reason of early parental neglect in cultivating a love for the beautiful, often forego pleasures which a bountiful Providence scatters profusely and gratuitously around them, and strews beneath their feet; while there is a class of persons at the other extremity of the social scale, who, from never comprehending the immeasurable value of the objects for which they were created, and the vast beneficence of which, from their wealth and station, they are capable, actually try every thing, however intrinsically noble or sacred, by some conventional law of fashion, by some arbitrary and capricious standard of elegance. In European society, this class of “fashionables” is numerous. They have their imitators here,—beings, who are not men and women, but similitudes only,—who occupy the vanishing point in the perspective of society, where all that is true, or noble, or estimable in human nature, fades away into nothing. With this class it is no matter what a man does with the “Ten Commandments,” provided he keeps those of Lord Chesterfield; and, in their society, Beau Brummel would take precedence of Dr. Franklin.

In a Report lately made by the Agricultural Commissioner for the survey of this Commonwealth, I noticed a statement respecting some farmers in the northern part of the county of Essex, who attempted to raise sun-flowers for the purpose of extracting oil from the seeds. Twenty bushels to the acre was the largest crop raised by any one. Six bushels of the seed yielded but one gallon of oil, worth, in the market, one dollar and seventeen cents only. It surely required no great boldness to assert that the experiment did not succeed:—culti-

vation, one acre: product, three gallons of oil; value, three dollars and fifty cents!—which would, perhaps, about half repay the cost of labor. Woe to the farmer who seeks for independence by raising sun-flowers! Ten times woe to the parents who rear up sun-flower sons or sun-flower daughters,—instead of sons whose hearts glow and burn with an immortal zeal to run the noble career of usefulness and virtue which a happy fortune has laid open before them;—instead of daughters who cherish such high resolves of duty as lift them even above an enthusiasm for greatness, into those loftier and serene regions where greatness comes not from excitement, but is native, and ever-springing and ever-abiding. Every son, whatever may be his expectations as to fortune, ought to be so educated that he can superintend some part of the complicated machinery of social life; and every daughter ought to be so educated that she can answer the claims of humanity, whether those claims require the labor of the head or the labor of the hand. Every daughter ought to be so trained that she can bear, with dignity and self-sustaining ability, those revolutions in Fortune's wheel, which sometimes bring the kitchen up and turn the parlor down.

Again; we have a natural, spontaneous feeling of self-respect, an innate sense that, simply in our capacity as human beings, we are worth something, and entitled to some consideration. This principle constitutes the interior frame-work of some of the virtues, veiled, indeed, by their own beautiful covering, but still necessary in order to keep them in an erect posture, amidst all the overbearing currents and forces of the world. Where this feeling of self-respect exists too weakly, the whole character becomes limber, flaccid, impotent, sinks under the menace of opposition, and can be frightened out of any thing or into any thing. On the other hand, when this propensity aggrandizes itself, and becomes swollen and deformed with pride, and conceit, and intolerance, it is a far more offensive nuisance than many of those which the law authorizes us to abate, summarily, by force and arms. Our political institutions are a rich alluvium for the growth of self-esteem; for, while every body knows that there are the greatest differences between men in point of honesty, of ability, of will to do good and to promote right, yet our fundamental laws,—and rightly too,—ordain a political equality. But what is not right is, that the political equality is the fact mainly regarded, while there is a tendency to disregard the intellectual and moral inequalities. And thus a faculty, designed to subserve, and capable of subserving the greatest good, engenders a low ambition, and fills the land with the war-whoop of party strife.

These are specimens only of a long list of original tendencies or attributes of the human mind, from a more full enumeration and exposition of which, I must, on this occasion, refrain. But have not enough been referred to, to authorize us to assert the general doctrine, that every teacher ought to have some notions, clear, definite, and comprehensive, of the manifold powers,—the various nature,—of the beings confided to his hands, so that he may repress the redundancy of a too luxuriant growth, and nourish the feeble with his fostering care! No idea can be more erroneous than that children go to school to learn the rudiments of knowledge only, and not to form character. The character of children is always forming. No place, no companion is without an influence upon it; and at school it is formed more rapidly than any where else. The mere fact of the presence of so many children together, puts the social or dissocial nature of each into fervid action. To be sent to school, especially in the country, is often as great an event in a child's life, as it is, in his father's, to be sent to the General Court: and we all know with what unwonted force all things affect the mind, in new places and under new circumstances. Every child, too, when he first goes to school, understands that he is put upon his good behavior; and, with man or child, it is a very decisive thing, and reaches deep into character and far into futurity, when put upon his good behavior, to prove recreant. Now, teachers take children under their care, as it were, *during the first warm days of the spring of life*, when more can be done toward directing their growth and modifying their dispositions, than can be done in years, at a later season of their existence.

Equally indispensable is it, that every teacher should know, by what means,—by virtue of what natural laws,—the human powers and faculties are strengthened or enfeebled. There is a principle running through every mental operation,—without a knowledge of which, without a knowledge how to apply which,

the life of the most faithful teacher will be only a succession of well-intentioned errors. The growth or decline of all our powers depends upon a steadfast law. There is no more chance in the processes of their growth or decay than there is in the Multiplication Table. They grow by exercise, and they lose tone and vigor by inaction. All the faculties have their related objects, and they grow by being excited to action through the stimulus or instrumentality of those objects. Each faculty, too, has its own set or class of related objects; and the classes of related objects differ as much from each other as do the corresponding faculties which they naturally excite. If any one power or faculty, therefore, is to be strengthened, so as to perform its office with facility, precision, and dispatch, that identical faculty,—not any other one,—must be exercised. It does not strengthen my left arm to exercise my right; and this is just as true of the powers of the mind as of the organs of the body. The whole pith of that saying of Solomon, "Train up a child in the way he should go," consists in this principle, because "to train" means to drill, to repeat, to do the same thing over and over again,—that is, *to exercise*. Solomon does not say, "Tell a child the way he should go, and when he is old, he will not depart from it." Had he said this, we could refute him daily by ten thousand facts. Unfortunately, education among us, at present, consists too much in *telling*, not in *training*, on the part of parents and teachers; and, of course, in *hearing*, not in *doing*, on the part of children and pupils. The blacksmith's right arm, the philosopher's intellect, the philanthropist's benevolence, all grow and strengthen according to this law of exercise. The farmer *works* solid flesh upon his cattle; the pugilist *strikes* vigor into his arms and breast; the foot-soldier *marches* strength into his limbs; the practical man *thinks* quickness and judgment into his mind; and the true Christian *lives* his prayers of love and his thoughts of mercy, until every man becomes his brother. Our own experience and observation furnish us with a life-full of evidence attesting this principle. How did our feet learn to walk, our fingers to write, our organs of speech to utter an innumerable variety of sounds! By what means does the musician pass from coarse discords to perfect music,—from hobbling and shambling in his measure, to keeping time like a chronometer,—from a slow and timid touch of keys or chords, to such celerity of movement, that, though his will sends out a thousand commands in a minute, his nimble fingers obey them all! It is this exercise, this repetition, which gives to jugglers their marvelous dexterity. By dint of practice, their motions become quicker than our eyesight, and thus elude inspection. A knowledge of this principle solves many of the riddles of life, by showing us whence comes the domineering strength of human appetites and passions. It comes from exercise,—from a long indulgence of them in thought and act,—until the offspring of sinful desire turn back, and feast upon the vitals of the wretch who nurtured them. It is this which makes the miser pant and raven for gain, more and more, just in proportion to the shortness of the life during which he can enjoy it. It is this which sends the drunkard to pay daily tribute to his own executioner. It is this which scourges back the gambler to the hell he dreads.

It is by this law of exercise that the perceptive and reflective intellect,—I mean the powers of observing and judging,—are strengthened. If, therefore, in the education of the child, the action of these powers is early arrested; if his whole time is engrossed and his whole energy drawn away, by other things; or, if he is not supplied with the proper objects or apparatus on which these faculties can exert themselves,—then the after-life of such a child will be crowded with practical errors and misjudgments. As a man, his impressions of things will be faint and fleeting; he will never be able to describe an object as he saw it, nor to tell a story as he heard it. No handicraftsman or mechanic ever becomes what we call a first-rate workman, until after innumerable experiments and judgments,—that is, repetitions, or exercises. And the rule is the same even with genius;—artisan or artist, he must practice long and sedulously upon lines, proportions, reliefs, before he can become the first sculptor of the age, or the first bootmaker in the city. The teacher, then, must continue to exercise the powers of his pupils, until he secures accuracy even in the minutest things he teaches. Every child can and should learn to judge, almost with mathematical exactness, how long an inch is;—no matter if he does not guess within a foot of it the first time. Whether the story of Casper Hauser be true or not, it has

verisimilitude, and is therefore instructive. It warns us what the general result must be, if, by a non-presentation of their related objects, the faculties of a child are not brought into exercise. We meet with persons every day who, in regard to some one or more of the faculties, are Casper Hausers. This happens, almost universally, not through any natural defect, but because parents and teachers have been ignorant, either of the powers to be exercised, or of the related objects through whose instrumentality they can be excited to action.

But here arises a demand for great skill, aptitude, and resources, on the part of the teacher; for, by continuing to exercise the same faculty, I do not mean a monotonous repetition of the same action, nor a perpetual presentation of the same object or idea. Such a course would soon cloy and disgust, and thus terminate all effort in that direction. Would a child ever learn to dance, if there were but one figure; or to sing, if there were but one tune! Nature, science, art, offer a boundless variety of objects and processes, adapted to quicken and employ each of the faculties. These resources the teacher should have at his command, and should make use of them, in the order, and for the period, that each particular case may require. Look into the shops of our ingenious artisans and mechanics, and see their shining rows of tools,—hundreds in number,—but each adapted to some particular process in their curious art. Look into the shop or hut of a savage, an Indian mechanic, and you will find his chest of tools composed of a single jack-knife! So with our teachers. Some of them have apparatus, diagram, chart, model; they have anecdote, epigram, narrative history, by which to illustrate every branch of study, and to fit every variety of disposition; while the main resource of others, for all studies, for all ages, and for all dispositions, is—the rod!

Again: a child must not only be exercised into correctness of observation, comparison, and judgment, but into accuracy in the narration or description of what he has seen, heard, thought, or felt, so that, whatever thoughts, emotions, memories, are within him, he can present them all to others in exact and luminous words. Dr. Johnson said, "Accustom your children constantly to this: if a thing happened at one window, and they, when relating it, say that it happened at another, do not let it pass, but instantly check them. You do not know where deviation from the truth will end." Every man who sees effects in causes, will fully concur with the Doctor in regard to the value of such a habit of accuracy as is here implied. If, in the narration of an event, or in the recitation of a lesson, a child is permitted to begin at the last end of it, and to scatter the middle about promiscuously, depend upon it, if that child, after growing up, is called into court as a witness, somebody will suffer in fortune, in reputation, or perhaps in life. When practicing at the bar, I was once engaged in an important case of slander, where the whole question of the innocence or guilt of the defendant turned upon the point whether, at a certain time, he was seen out of one window or out of another; and the stupid witness first swore that it was one window, then another window, and at last, thought it might be a door; and doubtless, he could have been made to swear that he saw him through the skylight. Would you appreciate the importance of accuracy, in observation and statement, take one of those cases which so frequently occur in our courts of law, where a dozen witnesses,—all honest,—swear one way, and another dozen,—equally honest,—counter-swear; and contrast it with a case, which so rarely occurs, where a witness, whose mind, like a copying machine, having taken an exact impression of whatever it has seen or heard, attests to complicated facts, in a manner so orderly, luminous, natural,—giving to each, time, locality, proportion, that when he has finished, every auditor,—bench, bar, spectators,—all feel as though they had been personally present and witnessed the whole transaction. Now, although something of this depends, unquestionably, upon soundness in physical and mental organization, yet a vast portion of it is referable to the early observation or neglect, on the part of teacher or parent, of the law we are considering.

There is another point, too, which the teacher should regard, especially where only a small portion of non-age is appropriated to school attendance. In exercising the faculties for the purpose of strengthening them, the greatest amount of useful knowledge should be communicated. The faculties may be exercised and strengthened in acquiring useful or useless knowledge. A farmer or a stone-

mason may exercise and strengthen the muscles of his body, by pitching or rolling timbers or stones backward and forward; but, by converting the same materials into a house or a fence, he may at once gain strength and do good. Every teacher, at the same time that he exercises the faculties of his pupils, ought to impart the greatest amount of valuable knowledge; and he should always be above the temptation of keeping a pupil in a lower department of study, because he himself does not understand the higher; or, on the other hand, of prematurely carrying his pupil into a higher department, because of his own ignorance of the lower. Suppose a bright boy, for instance, to be studying arithmetic and geography, at school. Now, arithmetic cannot be taught unless it is understood; but, with the help of an atlas, and a text-book whose margin is all covered with questions, the business of teaching geography may be set up on a very slender capital of knowledge. And here a teacher who is obliged to be very economical of his arithmetic, would be tempted to keep his pupil upon all the small towns, and tiny rivers, and dots of islands in the geography, in order to delay him, and gain time,—like the officers of those banks whose specie runs low, who seek to pay off their creditors in *cents*, because it takes so long to count the copper. Every teacher ought to know vastly more than he is required to teach, so that he may be furnished, on every subject, with copious illustration and instructive anecdotes; and so that the pupils may be disabused of the notion, they are so apt to acquire, that they carry all knowledge in their satchels. Every teacher should be possessed of a faculty at explanation,—a tact in discerning and solving difficulties,—not to be used too often, for then it would supersede the effort it should encourage,—but when it is used, to be quick and sure as a telescope, bringing distant objects near, and making obscure ones distinct. In the important, but grossly neglected and abused exercise of reading, for instance, every new fact, every new idea, is *new* to the child; and, did he fully understand it, he would be as eager to learn it, as we are to learn what is *new* to us. But how, think you, should we be vexed, if our news-bringer spoke every third word in a foreign language; or gave us only a Pennsylvania newspaper printed in German, when we wanted to know how their votes stood in an election for President? Whatever words a child does not understand, in his reading lesson, are, to him, words in a foreign language; and they must be translated into his own language before he can take any interest in them. But if, instead of being translated into his language, they are left unnoticed, or are translated into another foreign language still,—that is, into other words or phrases of which he is ignorant,—then, the child, instead of delightful and instructive ideas, gets empty words, mere sounds, atmospheric vibrations only. In Dr. Johnson's Dictionary, the word "*Net-work*" is defined to be "any thing reticulated or decussated, with interstices between the intersections." Now who, ignorant of the meaning of the word "*net-work*" before, would understand it any better by being told, that it is "any thing reticulated or decussated, with interstices between the intersections?" Nor would he be much enlightened if, on looking further, he found that the same author had given the following definitions of the defining words:—"reticulated," "*formed with interstitial vacuities*;"—"decussated," "*intersected at acute angles*;"—"interstice," "*space between one thing and another*;"—"intersection," "*point where lines cross each other*." If this is not, as Milton says, "dark with excess of bright," it is, at least, "darkness visible." A few years since, a geography was published in this State,—the preface of which boasted of its adaptation to the capacities of children,—and, on the second page, there was this definition of the words "*zenith and nadir*:"—"zenith and nadir, two Arabic words importing their own signification." A few years since, an English traveler and book-maker, who called himself Thomas Ashe, Esq., visited the Big Bone Licks, in Kentucky, where he found the remains of the mammoth, in great abundance, and whence he carried away several wagon-loads of bones. In describing the size of one of the shoulder-blades of that animal, he says, it "was about as large as a breakfast-table!" A child's mind may be dark and ignorant before, but, under such explanations as these, darkness will coagulate, and ignorance be sealed in hermetically. Let a school be so conducted but for one season, and all life will be abstracted from it; and it will become the painful duty of the school committee, at its close to attend a *post-mortem* ex-

amination of the children,—without even the melancholy satisfaction of believing that science will be benefited by the horrors of the dissection.

Every teacher should be competent to some care of the health of his pupils,—not merely for the purpose of regulating the temperature of the school-room, and, of course, the transition which the scholars must undergo, on entering or leaving it,—though this is of no small importance,—but so that, as occasion offers, he may inculcate a knowledge of some of the leading conditions upon which health and life depend. I saw, last year, in the public town school of Northampton,—under the care of Mr. R. M. Hubbard,—more than a hundred boys, from ten or eleven to fifteen or sixteen years of age, who pointed out the place and gave the name of all the principal bones in their bodies, as well as an anatomist would have done; who explained the physiological processes of the circulation of the blood and the alimentation of food, and described the putrefactive action of ardent spirits upon the delicate tissues of the stomach. Now such boys have a chance, nay, a certainty, of far longer life and far better health, than they would otherwise have; and as they grow up, they will be far less easily tempted to emulate either of the three cockney graces,—Gin, Swearing, and Tobacco.

But I must pass by other considerations, respecting the growth and invigoration of the intellectual faculties, and the classes of subjects upon which they should be employed. I hasten to the consideration of another topic, incalculably more important.

The moral faculties increase or decline, strengthen or languish, by the same law of exercise. In legislating for men, *actions* are mainly regarded; but in the education of children, *motives* are *every thing*, MOTIVES ARE EVERY THING. All, this side of the motive, is mere mechanism, and it matters not whether it be done by the hand, or by a crank. There was profound philosophy in the old theological notion, that whoever made a league with the devil, in order to gratify a passion through his help, became the devil's property afterward. And so, when a teacher stimulates a child to the performance of actions, externally right, by appealing to motives intrinsically wrong, he sells that child into bondage to the wrong motive. Some parents, finding a desire of luxurious food a stronger motive-power in their children than any other, accomplish every thing through its means. They hire them to go to school and learn, to go to church and remember the text, and to behave well before company, by a promise of dainties. Every repetition of this enfeebles the sentiment of duty, through its inaction, while it increases the desire for delicacies, by its exercise; and as they successively come into competition afterward, the virtue will be found to have become weaker, and the appetite stronger. Such parents touch the wrong pair of nerves,—the sensual instead of the moral, the bestial instead of the divine. These springs of action lie at the very extremes of human nature,—one class down among the brutes, the other up among the seraphim. When a child, so educated, becomes a man, and circumstances make him the trustee or fiduciary of the friendless and unprotected, and he robs the widow and orphan to obtain the means of luxury or voluptuousness, we exclaim, "Poor human nature," and are ready to appoint a Fast; when the truth is, he was educated to be a knave under that very temptation. Were a surgeon to operate upon a human body with as little knowledge of his subject as this, and whip round his double-edged knife where the vital parts lie thickest, he would be tried for manslaughter at the next court, and deserve conviction.

Take another example;—and I instance one of the motive-forces which, for the last fifty or a hundred years, has been mainly relied on, in our schools, academies, and colleges, as the stimulus to intellectual effort, and which has done more than every thing else to cause the madness and the profligacy of those political and social rivalries that now convulse the land. Let us take a child who has only a moderate love of learning, but an inordinate passion for praise and place; and we therefore allure him to study by the enticements of precedents and applause. If he will surpass all his fellows, we advance him to the post, and signalize him with the badges of distinction, and never suffer the siren of flattery to cease the enchantments of her song. If he ever has any compassionate misgivings in regard to the effect which his own promotion may have upon his less brilliant, though not less meritorious fellow-pupils, then we seek to withdraw his thoughts from this virtuous channel, and to turn them to the selfish contempla-

tion of his own brilliant fortunes in future years;—if waking conscience ever whispers in his ear, that that pleasure is dishonorable which gives pain to the innocent; then we dazzle him with the gorgeous vision of triumphal honors and applauding multitudes;—and when, in after-life, this victim of false influences deserts a righteous cause because it is declining, and joins an unrighteous one because it is prospering, and sets his name in history's pillory, to be scoffed and jeered at for ages, then we pour out lamentations, in prose and verse, over the moral suicide! And yet, by such a course of education, he was prepared beforehand, like a skillfully organized machine, to prove a traitor and an apostate at that very conjuncture. No doubt, a college-boy will learn more Greek and Latin if it is generally understood that college-honors are to be mainly awarded for proficiency in those languages; but what care we though a man can speak seven languages, or dreams in Hebrew or Sanscrit, because of their familiarity, if he has never learned the language of sympathy for human suffering, and is deaf when the voice of truth and duty utters their holy mandates! We want men who feel a sentiment, a *consciousness*, of brotherhood for the whole human race. We want men who will instruct the ignorant,—not delude them; who will succor the weak,—not prey upon them. We want men who will fly to the moral breach when the waters of desolation are pouring in, and who will stand there, and, if need be, die there,—applause or no applause. No doubt, every one is bound to take watchful care of that portion of his happiness which rightfully depends upon the good opinion of others; but before any teacher attempts to secure the proficiency of his pupils by inflaming their love of praise and place, ought he not to appeal, with earnest and prolonged entreaty, to every higher sentiment! and even then, should he fail of arousing a desire for improvement, would it not be better to abandon a pupil to mediocrity, or even insignificance, than to insure him the highest eminence by awakening an unholy ambition in his bosom! It is infinitely better for any nation to support a hospital for fools, than to have a parliament or a congress of knaves.

And thus it is with all moral developments. Ignorance may appeal to a wrong motive, and thus give inordinate strength to an inferior sentiment, while honestly in quest of a right action. For a few times, perhaps even for a few years, the appeal may be successful; but, by-and-by, the inferior sentiment, or propensity, will gain predominance, and usurp the throne, and rule by virtue of its own might.

So, too, a train of circumstances may be prepared, or a system of government adopted, designed by their author for good, yet productive of a venomous brood of feelings. Suppose a teacher attempts to secure obedience by fear, instead of love, but still lacks the energy or the talent requisite for success. Forthwith, and from the necessity of the case, there are two hostile parties in that school,—the teacher with his government to maintain, the pupils with their various and ever-springing desires to gratify, in defiance of that government. Not only will there be revolts and mutinies, revolutions and counter-revolutions in such a school, but, what is infinitely worse, because of its meanness and baseness, there will be generated a moral pestilence of deception and trickery. The boldest spirits,—those already too bold and fool-hardy,—will break out into open rebellion, and thus begin to qualify themselves to become, in after-life, violators and contemners of the laws of society; while those who are already prone to concealment and perfidy, will sharpen their wits for deception; they will pretend to be saying or doing one thing when saying or doing another; they will sever the connection between tongue and heart; they will make the eyes, the face, and all the organs that contribute to the natural language belie the thoughts; and, in fine, will turn the whole body into an instrument of dissimulation. Such children, under such management, are every day preparing to become,—not men of frankness, of ingenuousness, of a beautiful transparency of disposition,—but sappers and miners of character,—men accomplishing all their ends by stratagem and ambush, and as full of guile as the first serpent. Who of us has not seen some individual so secretive and guileful as to be impervious to second-sight, or even to the boasted vision of animal magnetism? I cannot but believe that most of those hateful specimens of duplicity,—I might rather say, of triplcity, or multiplicity,—which we sometimes encounter in society, had their origin in the attempts made in early life to evade commands injudiciously given, or not

enforced when given. If any thing pertaining to the education of children demands discretion, prudence, wisdom, it is the commands which we impose upon them. In no case ought a command ever to be issued to a child without a moral certainty either that it will be voluntarily obeyed, or, if resisted, that it can be enforced; because disobedience to superiors, who stand at first in the place of the child's conscience, prepares the way for disobedience to conscience itself, when that faculty is developed. Hence the necessity of discriminating, as a preliminary, between what a child will do, or can be made to do, and the contrary. Hence, when disobedience is apprehended, the issue should be tried rather on a case of prohibition than of injunction, because a child can be deterred when he cannot be compelled. Hence, also, the necessity of discriminating between what a child has the moral power to do, and what it is in vain to expect from him. Take a child who has been brought up luxuriously, indulgently, selfishly, and command him, in the first instance, to incur some great sacrifice for a mere stranger, or for some object which he neither understands nor values, and disobedience is as certain as long days in the middle of June;—I mean the disobedience of the spirit, for fear, perhaps, may secure the performance of the outward act. Such a child knows nothing of the impulsions of conscience, of the joyful emotions that leap up in the heart after the performance of a generous deed; and it is as absurd to put such a weight of self-denial upon his benevolence, the first time, as it would be to put a camel's load upon his shoulders. Such a child is deeply diseased. He is a moral paralytic. In regard to all benevolent exertion and sacrifice, he is as weak as an infant; and he can be recovered and strengthened to virtuous resolutions only by degrees. What should we think of a physician, who, the first time his patient emerged from a sick chamber,—pallid, emaciated, tottering,—should prescribe a match at wrestling, or the running of races! Yet this would be only a parallel to the mode in which selfish or vicious children are often treated; nay, some persons prepare or select the most difficult cases,—cases requiring great generosity or moral integrity,—by which to break new beginners into the work of benevolence or duty. If, by a bad education, a child has lost all generous affections (for no child is born without them); if he never shares his books or divides his luxuries with his playmates; if he hides his playthings at the approach of his little visitors; if his eye never kindles at the recital of a magnanimous deed,—of course I mean one the magnanimity of which he can comprehend,—then he can be won back to kindness and justice only by laborious processes, and in almost imperceptible degrees. In every conversation before such children, generosity and self-denial should be spoken of with a fervor of admiration and a glow of sympathy. Stories should be told or read before them, in which the principal actors are signalized by some of the qualities they delight in (always provided that no element of evil mingles with them); and when their attachments are firmly fastened upon hero or heroine, then the social, amiable, and elevated sentiments which are deficient in the children themselves, should be developed in the actors or characters whom they have been led to admire. A child may be led to admire qualities on account of their relationships and associations, when he would be indifferent to them if presented separately. If a child is selfish, the occasion for kind acts should be prepared, where all the accompaniments are agreeable. As the sentiment of benevolence gains tone and strength, and begins to realize some of those exquisite gratifications which God, by its very constitution, has annexed to its exercise, then let the collateral inducements be weakened, and the experiments assume more of the positive character of virtue. In this way, a child so selfish and envious as to be grieved even at the enjoyment of others, may be won, at last, to seek for delight in offices of humanity and self-sacrifice. There is always an avenue through which a child's mind can be reached; the failures come from our want of perseverance and sagacity in seeking it. We must treat moral more as we treat physical distempers. Week after week the mother sits by the sick-bed, and welcomes fasting and vigils; her watchfulness surrounds her child, and with all the means and appliances that wealth or life can command, she strives to bar up every avenue through which death can approach him. Did mothers care as much for the virtues and moral habits as for the health and life of their offspring, would they not be as patient, as hopeful, and

as long-suffering in administering antidote and remedy to a child who is morally, as to one who is physically, diseased?

Is it not in the way above described,—after a slowly brightening twilight of weeks, perhaps of months,—that the oculist, at last, lets in the light of the meridian sun upon the couched eye? Is it not in this way, that the convalescent of a fevered bed advances, from a measured pittance of the weakest nutrition, to that audacious health which spurns at all restraints upon appetite, whether as to quantity or quality? For these healings of the diseased eye or body, we demand the professional skill and science of men, educated and trained to the work; nay, if any impostor or empiric wantonly tampers with eye or life, the injured party accuses him, the officers of the law arrest him, the jurors upon their oaths convict him, the judges pass sentence, and the sheriff executes the mandates of the law;—while parties, officers, jurors, judges, and sheriffs, with one consent, employ teachers to direct and train the godlike faculties of their children, who never had one hour of special study, who never received one lesson of special instruction, to fit them for their momentous duties.

If, then, the business of education, in all its departments, be so responsible; if there be such liability to excite and strengthen any one faculty of the opening mind, instead of its antagonist; if there be such danger of promoting animal and selfish propensities into command over social and moral sentiments; if it be so easy for an unskillful hand to adjust opportunity to temptation in such a way that the exposed are almost certain to fall; if it be a work of such delicacy and difficulty to reclaim those who have wandered; if, in fine, one, not deeply conversant with the human soul, with all its various faculties and propensities, and with all the circumstances and objects which naturally excite them to activity, is in incomparably greater danger of touching the wrong spring of action, than one unacquainted with music is of touching the wrong key or chord of the most complicated musical instrument,—then, ought not every one of those who are installed into the sacred office of teacher, to be “a workman who needeth not to be ashamed?” Surely, they should know, beforehand, how to touch the right spring, with the right pressure, at the right time.

There is a terrible disease that sometimes afflicts individuals, by which all the muscles of the body seem to be unfastened from the volitions of the mind, and then, after being promiscuously transposed, to be refastened; so that a wrong pair of muscles is attached to every volition. In such a case, the afflicted patient never does the thing he intends to do. If he would walk forward, his will starts the wrong pair of muscles, and he walks backward. When he would extend his right arm to shake hands with you, in salutation, he starts the wrong pair of muscles, thrusts out his left, and slaps or punches you. Precisely so is it with the teacher who knows not what faculties of his pupils to exercise, and by what objects, motives, or processes, they can be brought into activity. He is the *will* of the school; they are the *body* which that will moves; and, through ignorance, he is perpetually applying his will to the wrong points. What wonder, then, if, spending day after day in pulling at the wrong pairs of muscles, the teacher involves the school in inextricable disorder and confusion, and, at last, comes to the conviction that they were never made to go right!

But, says an objector, can any man ever attain to such knowledge that he can touch as he should this “harp of thousand strings?” Perhaps not, I reply; but ask, in my turn, Cannot every man know better than he now does? Cannot something be done to make good teachers better, and incompetent ones less incompetent? Cannot something be done to promote the progress and to diminish the dangers of all our schools? Cannot something be done to increase the intelligence of those female teachers, to whose hands our children are committed, in the earliest and most impressible periods of childhood;—and thus, in the end, to increase the intelligence of mothers,—for every mother is *ex officio* a member of the College of Teachers? Cannot something be done, by study, by discussion, by practical observation,—and especially by the institution of Normal Schools,—which shall diffuse both the art and the science of teaching more widely through our community, than they have ever yet been diffused?

My friends, you cannot go for any considerable distance in any direction, within the limits of our beloved Commonwealth, without passing one of those edifices professedly erected for the education of our children. Though rarely an archi-

toctural ornament, yet, always, they are a moral beauty, to the land in which we dwell. Enter with me, for a moment, into one of these important, though lowly mansions. Survey those thickly seated benches. Before us are clustered the children of to-day, the men of to-morrow, the immortals of eternity! What costly works of art; what splendid galleries of sculpture or of painting, won by a nation's arms, or purchased by a nation's wealth, are comparable in value to the treasures we have in these children! How many living and palpitating nerves come down from parents and friends, and center in their young hearts! and, as they shall advance in life, other living and palpitating nerves, which no man can number, shall go out from their bosoms to twine round other hearts, and to feel their throbs of pleasure or of pain, of rapture or of agony! How many fortunes of others shall be linked with their fortunes, and shall share an equal fate. As yet, to the hearts of these young beings, crime has not brought in its retinue of fears, nor disappointment its sorrows. Their joys are joys, and their hopes more real than our realities; and, as visions of the future burst upon their imaginations, their eye kindles, like the young eagle's at the morning sunbeam. Grouping these children into separate circles, and looking forward, for but a few short years, to the fortunes that await them, shall we predict their destiny, in the terrific language of the poet:—

"These shall the fury passions tear
The vultures of the mind,
Dedainful Anger, pallid Fear,
And Shame that skulks behind.

"Ambition this shall tempt to rise,
Then whirl the wretch from high,
To bitter Scorn a sacrifice,
And grinning Infamy.

"The stings of Falseness, these shall try,
And hard unkindness' alter'd eye
That mocks the tear it forced to flow;
And keen Remorse, with blood defiled,
And moody Madness, laughing wild,
Amid severest woe;—"

or, concentrating our whole souls into one resolve,—high and prophetically strong,—that our duty to these children *shall be done*, shall we proclaim, in the blessed language of the Savior;—"It is NOT THE WILL OF YOUR FATHER WHICH IS IN HEAVEN, THAT ONE OF THESE LITTLE ONES SHOULD PERISH."

VIII. SAXONY.

PROFESSIONAL TRAINING AND IMPROVEMENT OF TEACHERS.

In the kingdom of Saxony, the professional instruction, training and improvement of teachers, form a marked feature of the public school policy of the government.

I. No person can be licensed to teach who can not exhibit evidence of good health, and unexceptionable moral character, has not attained twenty-one years of age, has not received an education equivalent to that given in the best Burgher School, (our best Public High Schools,) passed a satisfactory examination as candidate before the provincial school-board, served two years as an assistant, and passed a second examination of a higher grade, for the post of principal teacher; or as an equivalent to the whole, he must have graduated with honor at one of the governmental Teachers' Seminaries.

II. There are seven Normal Schools for the preparation of male teachers, viz., two at Dresden, and one each, at Plauen, Grimma, Anna-berg, Bautzen, and Nossen, besides, one for classical teachers in Leipsic, and one for female teachers at Calenberg, founded by the munificence of the Prince Schoenburg. The prescribed course of instruction occupies four years, the details of which will be found in the account of the Royal Seminary at Dresden. They are all *internates*, or boarding-schools.

The branches of instruction are: 1. Religion; 2. Catechism; 3. German Language and Literature; 4. Geography and History; 6. Arithmetic; 7. Geometry; 8. Pedagogy; 9. Penmanship; 10. Drawing; 11. Gymnastics; 12. Music. There are twenty-six lessons a week. Two hours of study every evening are devoted to a review of the lessons and instructions of the day, and the whole of Saturday morning to a review of the studies of the week, and the last of every month, to the studies of the month. Pupils of the two upper classes assist in teaching the classes of the model or preparatory school. These Normal Schools have been the foci of pedagogical improvement, and nearly all their teachers are graduates in high standing of the gymnasia and universities.

The Royal Seminary at Dresden was founded in 1785, by Elector Augustus IV., and formerly possessed the celebrated Dinter as one of its directors. It was intended for fifty pupils, with a staff of four officers, including the directors. All the pupils, except those whose parents live in Dresden, board and lodge in the institution with the officers. Calinisch,

one of the highest educational authorities in Germany, is vice-director. Connected with the seminary are six common schools, of the city, in which the pupils of the seminary acquire practice.

The Fletcher Seminary was founded by Baron Fletcher, in 1825, and has its own administration, although it is aided by the government. Provision is made in the institution for twenty pupils, who, for the annual charge of about \$30, receive board, lodging and instruction, and in the second and third year of their course, a still larger allowance is made, especially to the poor and deserving. There is an institution for deaf mutes in the same building. This class of children in the country frequently attend the common school, whose teachers must therefore understand the methods of deaf-mute instruction.

III. The government protects the public schools from incompetent teachers, not only by providing seminaries enough to furnish an annual supply equal to the vacancies created by death and other causes, but by subjecting all candidates to a period of trial as well as of examination.

IV. When once found qualified the government fixes a salary, below which no regularly trained and appointed teacher shall be paid, but forbids his removal by any local authorities, until any complaints and charges are investigated and proved valid. Every teacher has a residence for his family.

V. The government has also established, on a foundation of 80,000 thalers, an institution, commenced in 1840, by Dühner, for superannuated teachers, and the widows and orphans of teachers. To secure the benefits of the fund, teachers of the first class, (teachers in gymnasia, real schools and seminaries,) pay at their admission 4 thalers, and annually from 4 to 8 thalers, according to their salary. Teachers of the second class, (of common schools,) pay 2 thalers, and yearly from 1 to 4 thalers, according to their salary. The State takes care of the funds, and makes up any deficiency of the revenue of the fund to meet the demand upon it, besides a contribution of 2,000 thalers toward the capital. The fund yields:—
1. To the widows of teachers of the first class, yearly, 60 thalers. 2. To orphans of teachers of the same class, 12 thalers until they reach their eighteenth year. 3. To widows of teachers of the second class, 30 thalers, and to their children 8 thalers. Teachers are thus not only provided against want while living, but from anxiety for their families, when dead, or incapacitated for active exertion. The result of these wise provisions on the part of the government, is seen in the improved and improving condition of the schools, and the higher attainments, professional skill, and social standing and influence of the teachers.

The "*Saxon Teachers' Mutual Aid Society*," including 1,575 members, assisted in 1855, over one hundred of their number incapacitated by sickness. There is also a "*Pestalozzian Association*," numbering over 2,000 teachers, which gave assistance in 1857, to 244 orphan children of teachers, in 117 families.

VI. There are provincial and general associations of teachers for mutual and professional improvement.

ROYAL SEMINARY

FOR TEACHERS AT DRESDEN.

The Royal Seminary, or College for Teachers, at Dresden, was founded in 1785, and celebrated its 50th commemoration day on the 31st October, 1835. and at the end of 1842, it had educated and sent out above 655 teachers, who had pursued a four years course of study and practice, a course which Mr. Kay, a graduate of Oxford, pronounces much more liberal than nine-tenths of the undergraduates of either Oxford or Cambridge, receive. In 1843, there was one thoroughly educated and trained teacher for every 588 inhabitants. In consequence of their thorough, liberal, and practical education, the common school teachers of Saxony, occupy a social position, which is not accorded to the profession in any other country.

The number of students who attend the lectures and classes of the college, is limited to seventy; of these, sixty are lodged gratuitously in the institution; the remaining ten dwell with their parents or relations in the town. Twenty of the places in the college have been endowed by the government, and are therefore in its gift. The ablest of the candidates for admission are elected to them.

The examination of candidates for admission to the college is held every Easter. As the life in the normal college costs little or nothing, the lodging and education, if not the whole expenses, being given gratuitously; and, as a young man, who distinguishes himself in the college is certain to be chosen by some school committee afterward as teacher, there are always plenty of candidates for admission from the middle and lower classes of society. All these are subjected to a rigorous examination; their acquirements, their character, and their past life, are most carefully scrutinized; and, from among them all the most promising are chosen for preparation for the teacher's profession. No candidate can be elected who is not healthy and strong, who has not a powerful and clear voice, or who is lame, short-sighted, or deaf. Every one must be at least sixteen years old, and must present to the examiners a certificate of a medical man of freedom from all organic complaints, and of sound health.

The course of education in this college, as in all the other colleges in Saxony, is of four year's duration: no student can leave before the end of this time, and even then, he can not obtain admission into the ranks of the teachers, unless he can pass the prescribed examination for diplomas.

The students are divided into three classes; each young man remains, during the first two years of his residence, in the third and second classes; but, during his third and fourth years' residence, he pursues his studies in the first class. The staff of professors and teachers in the college consist of,—

1st. The Director, (Dr. Otto, in 1845.)

2nd. A Vice-Principal.

3rd. A Professor of Mathematics.

4th. A Professor of Music.

5th. Daily Teachers for Writing, Drawing, and Violin playing.

The director gives, every week, fourteen, the vice-principal sixteen, the third professor seventeen, and the fourth professor twenty-three hours' instruction to the students.

The following table will show what the subjects of instruction are in the college, and how the time of residence is divided between them.

TIME TABLE IN TEACHERS' COLLEGE IN DRESDEN.

Summer Half Year.			Winter Half Year.			CLASSES.
Number of Hours each Week in Class.			Number of Hours each Week in Class.			
I.	II.	III.	I.	II.	III.	
2	2	2	2	2	2	1. Religion.
0	1	1	2	1	1	2. Explanation of the Scriptures.
0	1	1	0	1	1	3. Scripture history.
3	1	1	3	0	0	4. Catechism.
1	0	0	1	0	0	5. Religious exhortation.
2	0	0	2	0	0	6. Pedagogy.
0	3	3	0	3	3	7. Special methods of teaching.
2	1	1	2	0	0	8. I. Rhetoric and reading exercises; II. and III. Mental calculations.
1	1	1	1	1	1	9. Recitation.
2	0	0	2	0	0	10. Natural philosophy.
0	2	2	0	2	2	11. Natural history.
0	1	1	0	1	1	12. Geography.
1	0	0	0	0	0	13. Mathematical geography.
1	1	1	1	1	1	14. History.
1	2	2	1	2	2	15. German language.
2	0	0	2	0	0	16. Latin language.
2	2	2	2	2	2	17. Writing.
1	2	1	2	2	2	18. Arithmetic.
0	1	2	0	0	0	19. Geometrical drawing.
1	0	0	1	1	1	20. Geometry.
2	2	2	2	2	2	21. Drawing.
0	0	1	1	1	2	22. Singing.
1	1	1	1	1	1	23. Choral singing.
1	1	0	0	0	0	24. Quartet singing.
2	2	2	2	2	2	25. Concert singing.
6	3	2	3	1	6	26. Organ playing; II. and III. Violin playing.
13	19	19	7	12	6	27. Preparation and exercise hours.
2	2	2	2	2	2	28. Gymnastic exercises.
52	51	50	42	40	40	Total number of hours per week.

The students rise in summer at 5 o'clock, and in winter at 6 o'clock, in the morning: as soon as they are dressed, they meet in one of the class-rooms, where the director reads the morning prayers; their hours of study are from 7 to 12 A. M., and from 2 to 5 P. M.

Connected with the college is a primary school for children of that district of the city, in which the college is situated: this school is under the direction of a regularly appointed and experienced teacher, and is attended by 105 children, who are divided into three classes, to each of which is assigned a separate class-room in one part of the college buildings. In these classes, a certain number of students from the college first practice teaching under the eye, and aided by the advice of the teacher.

At the end of this long and careful preparation, they are called before the board of examiners. If the young man is a Protestant, his religious examination is conducted by the board of examiners themselves; but if he is a Romanist, a priest is joined to the board, and conducts the religious part of the examination.

The examination last *three* days.

On the first day the subjects are—

From 1 to 10 o'clock, A. M. Scripture history.

" 10 to 12 " " Pedagogy.

" 2 to 4 " P. M. Mathematics and the theory of music.

The answers to the questions of the first day's examination are given in writing.

On the second day the subjects are—

From 7 to 11 o'clock, A. M. { Catechising a class of village school children on some subject of elementary instruction.

" 11 to 12 " " { Reading;
Arithmetic; and
An object lesson given to school children.

" 1 to 2 " P. M. { A *vivâ voce* examination—
In religion;
The Scriptures;
Luther's catechism; and
Pedagogy.

" 4 to 5 " " { German language;
Logic; and
Psychology.

" 5 to 6 " " { History;
Geography;
Natural philosophy; and
Natural history.

On the third day the subjects of examination are—

Organ playing;

Singing;

Piano-forte; and

Violin.

If the young candidate, who had been educated for four years in a teachers' college, can not pass this examination so as to satisfy the examiners, he is obliged to continue his studies until he can do so. But if he passes the examination in a satisfactory manner, the examiners grant him a diploma, which is marked "excellent," "good," or "passable," according to the manner in which he acquitted himself in his examination.

If the young candidate does not obtain a certificate marked "excellent," but only one marked "good," or "passable," he can not officiate as teacher, until he has spent two years in some school as assistant to an experienced teacher.

At the end of this time, he is obliged again to present himself to the board of examiners, who examine him again in the most careful and searching manner. If he passes this examination, he receives another diploma marked "excellent," "good," or "passable," according to his merit, and if he obtains a diploma marked "excellent" he is enrolled among the members of the teachers' profession, and is allowed to officiate either as a private tutor or as a village teacher. But if he can not obtain this diploma, he is obliged to continue to act as an assistant teacher until he can do so. Seminar Director Dr. Otto, the principal of the normal college, and a member of the board of examiners, assured me, that it was a common thing for candidates to be examined four or five times, before they succeeded in obtaining a teachers' diploma. When they have at last succeeded, they, as well as those, who obtained the diploma marked "excellent" in the first examination, are eligible as teachers.

The school committee of the different parishes elect their own teachers. The only condition, to which this right is subjected, is, that they may not elect any person, who has not obtained a diploma of competence from the board of examiners.

When a teacher dies or vacates his situation, the school committee is required by law to elect another within two months to fill his place. All candidates for the vacant office are examined in the presence of the school committee and of those

inhabitants of the parish or town who desire to be present; and after the examination, the school-committee proceed to elect the candidates whom they consider the best qualified to fill the vacant situation. But even after this examination before the parochial or municipal school authorities, the successful candidate is generally obliged to present himself to another committee in Dresden, called the Landconsistorium, for examination, before he can finally be inducted into his hard-won office. Such is the great the seemingly exaggerated precautions, which are taken by the Saxon people to secure good and efficient teachers for the schools. If, at any of these different examinations, any thing is discovered against the moral or religious character of the candidate, he is immediately rejected. His moral as well as his religious character is carefully scrutinized before his reception into the Training College, and by each of the different bodies of examiners, before whom he is obliged afterward to appear. If his previous life can not bear this scrutiny, or if the principal or professors of his college can not bear testimony to his morality and to his religious demeanor during his residence, he is rejected, and is not permitted to enter the profession.

It is easy to perceive how high a teacher, who has passed all these examinations and scrutinies, must stand in the estimation of his country and of those who surround him more immediately. As Dr. Otto said to me, "The great number of examinations, that a young man must pass through, before he can become a teacher, is important, not only in preventing any unworthy person ever being admitted into the teachers' profession, but also, and more especially, in raising the profession in the estimation of the public. The people have a great respect for men, who have, as they know, passed so many and such severe examinations. They attend with more attention and respect to their counsels and instruction." And certainly, until the teacher is respected by the people, his teaching will be productive of but little profit. To be a teacher in Germany is necessarily to be a man of learning and probity. None but such a person can be a teacher. Can we say the same in England? How many of our teachers are only uninstructed women, or poor uneducated artisans; or rude and unlettered pedagogues; or even immoral and low-minded men? How many have never been educated in any thing more than reading, writing, and a little ciphering? How many have never been into a teacher's college? How many have only been instructed in such a college for the ridiculously short period of six months? How many have never been educated at all? And yet over Germany, Austria, Switzerland, Denmark, Holland, and France, every teacher has been carefully trained for some twelve or fourteen years, in preparation for his duties; has passed at least two, generally three, and often four years, in a teachers' college, under the instruction of learned and high-minded men, conscious of the importance of their work; has passed with credit several severe examinations, and has only finally been received into the teachers' profession, after a most careful scrutiny into his character and accomplishments has given an assurance to his country of his fitness for the important duties of his profession.

But strange and humiliating as is the contrast between the care, that is taken in Saxony and in England to prepare and elect efficient teachers for the village schools, the contrast between the situations of the teachers in the two countries, after election, is no less sad. In Saxony, as indeed throughout Germany, Switzerland, Holland, Denmark, and France, great pains are taken to make the teacher's rank in society, and his situation, worthy the acceptance of an educated man. The teacher is never left dependent upon uncertain charity. If his salary is sometimes small, it is at least fixed and certain. The minimum is fixed by government, and no parish or town-committee may offer less than this salary to its teacher. Moreover, the teacher is never degraded into being his own tax-gatherer. The parish or town is obliged to arrange with the teacher, before his appointment, how much he shall receive, when he shall receive it, and how he shall receive it. The committee is obliged to collect the funds necessary for cleansing, warming, repairing, and furnishing the school-buildings, and for paying the teachers. If they neglect to pay the teacher regularly, he can always appeal to the county magistrates, who oblige the parochial or town-committee to perform its duty.

When a teacher has become too old, or too weak to perform all his accustomed duties in the school-room, the inspector of the district decides, whether he shall

be dismissed with a pension; or, whether the committee shall engage an assistant teacher, to aid him in the school-room. The widows and children of deceased teachers are pensioned off in Saxony, in the same manner as in Prussia, and the funds for this purpose are raised by the same means.

Another most important regulation is, that no person or persons in immediate personal connection with a teacher, shall have the power of dismissing him, after he is once elected. It must be evident to all, how much this is tending to lower the independence and respectability of the teachers of England. A private patron, a clergyman, or a committee of parishioners has the power in almost every case, in our country, of dismissing a teacher. How often this has been done merely on account of some personal pique, or because the teacher would not submit to their crude notions of how a school ought to be managed; or from misrepresentation; or from mere village squabbles, I have no need to remind any of my readers. That such a dismissal is possible, every one will admit. How such a possibility must often damp a good and earnest teacher's energy, or undermine his honesty and destroy his usefulness, or at least lower his profession in the eyes of the people around him, is but too evident. But in Germany, no person in immediate connection with the teacher can dismiss him on any pretext whatsoever. His judges are distant, unprejudiced, and impartial persons. In Saxony, after the parish has elected its teacher, it loses all direct power over him. The parochial minister or committee can inspect the school, when he or they please. Indeed, it is their duty to do so at stated times. They can advise the teacher and counsel him, but they can not directly interfere with him. He is supposed to understand, how to manage his school, better than any other person in his parish. If he did not, his long preparatory training would have been of little avail.

If the clergyman, or any of the parishioners, have any cause of complaint to find with the teacher, and desire to have either dismissed or reprimanded, and obliged to change his plans of proceeding, a complaint must be made to the county educational magistrate, and by him, to the minister of education in Dresden, who, in Saxony, is the only person, who can dismiss a teacher. The county magistrate, on receiving the complaint, immediately sends an inspector to the spot, to inquire into the ground of complaint or dispute; and after having received his report, the complaint of the parish, and the defense of the teacher, sends them to the minister of education in Dresden. It remains with the minister alone to pronounce the final judgment. This impartial mode of proceeding tends to raise the teachers' profession in the eyes of the people. They see that the teachers are men, who are considered worthy of the protection and support of the government. But above all, it enables the teachers to act honestly and fearlessly, to follow out the plans they know to be the best, and to devote their whole energies and minds to their duties, without any embarrassing fears of offending employers or patrons, or of endangering their continuance in office.

There are 2,925 teachers in Saxony, or one teacher to every 588 inhabitants; which is not large enough for the wants of the country. In Saxony, as throughout Germany, they will not make any use of monitors. As they will not avail themselves of the assistance of educated monitors in the more mechanical parts of school teaching, they have therefore been obliged to adopt the following expedient. The law ordains, that when there are more than sixty children in any parochial school, and the parish can not afford to support more than one teacher, the children shall be divided into two classes, when there are not more than 100, and into three classes, when not more than 150 in number; that when there are two classes, the teacher shall instruct one in the morning, and the other in the afternoon; that when there are three classes, he shall instruct each class for three hours daily at separate times; and that all the children not under instruction shall not attend the school, while either of the other classes is there.

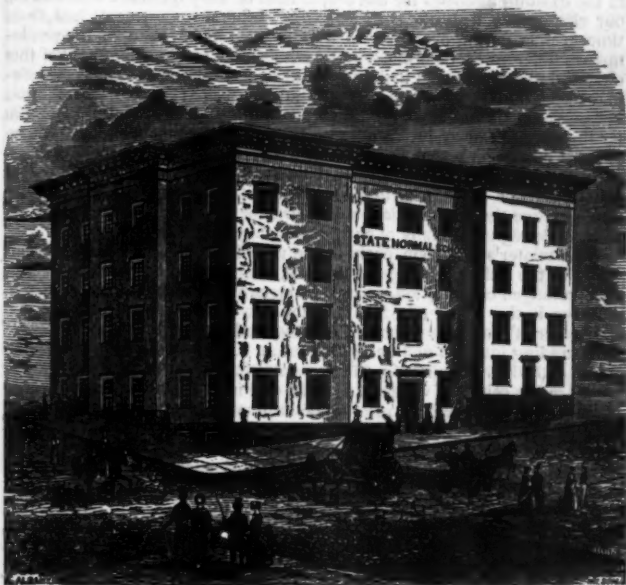
From inquiries made by Dr. Otto, of Dresden, it appears that 2,119 of the primary schools of Saxony receive the following salaries, independently of the lodgings, fuel, and garden, &c.: 607 receive not more than £30; 531 not more than £50; 543 not more than £71; 206 not more than £90; 78 not more than £95; 25 not more than £105; 12 not more than £120; 9 not more than £130; 7 not more than £138; 1 not more than £150.

COURSE OF INSTRUCTION									
PURSUED IN THE TWO CLASSES AT THE FLETCHER NORMAL SEMINARY IN DRESDEN.									
The courses is of four years' duration, fresh pupils being received and departing every two years. Those that come in the 5th half year would be placed in the second class of the following scheme, and at the end of the eighth half year in the first class. Those entering in the first half year would be in the second class till the 5th half year.									
Subjects of Instruction.	1st Half year.	2d Half year.	3d Half year.	4th Half year.	5th Half year.	6th Half year.	7th Half year.	8th Half year.	9th Half year.
1. Biblical Knowledge	1st class. 3d class.	1st class. 3d class.	1st class. 3d class.	1st class. 3d class.	1st class. 3d class.	1st class. 3d class.	1st class. 3d class.	1st class. 3d class.	1st class. 3d class.
2. Biblical History	4 h.	4 h.	4 h.	4 h.	4 h.	4 h.	4 h.	4 h.	4 h.
3. Bible Expositions	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
4. Catechism	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
5. Art of Questioning	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
6. Catechetical Exercises	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
7. Exercises in Thinking	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
8. Psychology and Art of Teaching	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
9. School Discipline	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
10. General History	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
11. German and Saxon History.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
12. Latin	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
13. Composition	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
14. Arithmetic	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
15. Geography	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
16. Natural Philosophy	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
17. Writing	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
18. Violin	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
19. Singing	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
20. History of the Church	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
21. Geometry	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
22. Grammar	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
23. Reading	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
24. Natural History	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
25. Drawing	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
26. Thorough Bass	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
27. Organ	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
28. Piano	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.

NOTE.—h. stands for the hours devoted to each subject of instruction during the week.

IX. NEW YORK STATE NORMAL SCHOOL

AT ALBANY.



THE Normal School for the state of New York, was established by an act of the Legislature in 1844, "for the instruction and practice of Teachers of Common Schools, in the science of Education and the art of Teaching." It was first established for five years, as an experiment, and went into operation on the 18th of December, 1844, in a building provided gratuitously by the city of Albany, and temporarily fitted up for that purpose. In 1848, an act was passed by the Legislature "for the permanent establishment of the State Normal School," appropriating \$15,000 toward the erection of a suitable building. The following year an additional appropriation of \$10,000 was made for its completion. A large and commodious edifice, (See Fig. 1, 2, 3, 4, 5, 6,) containing a dwelling-house for the Principal, has accordingly been erected on the corner of Lodge and Howard streets, adjoining the State Geological and Agricultural Rooms. To this building the school was removed on the 31st of July, 1849. At the expiration of the term of five years for which this institution was originally established, and in connection with the closing exercises of the Summer

Session ending September 27, 1849, Samuel S. Randall, Esq., Deputy Superintendent of Common Schools, pronounced an address in which the origin and progress of the Normal School is thus graphically set forth:

For several years prior to 1844, the attention of the friends of Common School education in this state had been strongly directed to the inadequacy of the existing agencies for the preparation of duly qualified teachers for our elementary institutions of learning. Liberal endowments had, from time to time, during a long series of years, been bestowed upon the academies in different sections of the state, with a view to the attainment of this object; but the practical inability of these institutions to supply the demand thus made upon them with all the resources at their command, soon became obvious and undeniable. The establishment of Normal Schools for this special and exclusive purpose in various portions of Europe, where popular education was most flourishing, and in the adjoining state of Massachusetts, long and honorably distinguished for her superior public and private schools, and the manifest tendency of these institutions to elevate and improve the qualifications and character of teachers, had begun to attract the regard of many of our most distinguished statesmen.

On a winter's afternoon, early in the year 1844, in a retired apartment of one of the public buildings in this city, might have been seen, in earnest and prolonged consultation, several eminent individuals whose names and services in the cause of education are now universally acknowledged. The elder of them was a man of striking and venerable appearance—of commanding intellect and benignant mien. By his side sat one in the prime and vigor of manhood, whose mental faculties had long been disciplined in the school of virtuous activity, and in every lineament of whose countenance appeared that resolute determination and moral power, which seldom fails to exert a wide influence upon the opinions and actions of men. The third in the group was a young man of slight frame and pale, thoughtful visage; upon whose delicate and slender form premature debility had palpably set its seal; yet whose opinions seemed to be listened to by his associates with the utmost deference and regard. The remaining figure was that of a well-known scholar and divine, whose potent and beneficial influence had long been felt in every department of the cause of popular education, and whose energy, activity and zeal had already accomplished many salutary and much needed reforms in our system of public instruction.

The subject of their consultation was the expediency and practicability of incorporating upon the Common School system of this state an efficient instrumentality for the education of teachers. The utility of such a measure, and its importance to the present and prospective interests of education, admitted, in the minds of these distinguished men, of no doubt. The sole question was whether the public mind was sufficiently prepared for its reception and adoption: whether an innovation so great and striking, and involving as it necessarily must a heavy and continued expenditure of the public money, might not be strenuously and successfully resisted: and whether a premature and unsuccessful attempt then to carry into execution a measure of such vital importance, might not be attended with a disastrous influence upon the future prospects of the cause of education. These considerations after being duly weighed, were unanimously set aside by the intrepid spirits then in council; and it was determined that, backed by the strong and decided recommendation of the head of the Common School Department, immediate measures should be forthwith adopted for the establishment of a STATE NORMAL SCHOOL. The men who thus gave the first decided impetus to the great enterprise, whose gratifying results are now before us, were SAMUEL YOUNG, CALVIN T. HULBURD, FRANCIS DWIGHT, and ALONZO POTTER.

Mr. Hulburd, the able and enlightened Chairman of the Committee on Colleges, Academies and Common Schools, of the Assembly, visited the Normal Schools of Massachusetts, and after a thorough examination of their merits and practical operations, submitted an elaborate and eloquent report to the House, in favor of the immediate adoption of this principle in our system of public instruction. The bill introduced by him, and sustained in all its stages by his powerful influence and indefatigable exertions, and the cooperation of the most zealous friends of education throughout the state, became a law, and appropriated the sum of \$10,000 annually for five successive years, for the purpose of establishing and maintaining a State Normal School in this city. The general control of the Institution was committed to the Regents of the University, by whom an Executive Committee, consisting of five persons, one of whom was to be the Superintendent of Common Schools, was to be appointed, upon whom the direct management, discipline and course of instruction should devolve.

In pursuance of this provision, the Board of Regents, in June, 1844, appointed a Committee comprising the Hon. SAMUEL YOUNG, then Superintendent of Common Schools, the Rev. ALONZO POTTER, Rev. WM. H. CAMPBELL, Hon. GIDEON HAWLEY, and FRANCIS DWIGHT, Esq. This committee forthwith entered upon the execution of their responsible duties; procured on very liberal and favorable terms from the city of Albany the lease for five years of the spacious building in State street, recently occupied by the Institution; prescribed the necessary rules and regulations for the instruction, government and discipline of the school, the course of study to be pursued, the appointment and selection of the pupils, &c., and procured the services of the late lamented and distinguished Principal, then of Newburyport, Massachusetts, together with his colleague, Prof. Perkins, of Utica, the present Principal, as teachers. On the 18th day of December, 1844, the school was opened in the presence of a large concourse of citizens and strangers, by an eloquent address from Col. YOUNG, and by other appropriate and suitable exercises. Twenty-nine pupils, thirteen males and sixteen females, representing fourteen counties only, of both sexes were in attendance, who, after listening to a brief but clear and explicit declaration from Mr. PAGE, of his objects, views and wishes in the management and direction of the high duties devolved upon him, entered at once upon the course of studies prescribed for the school. Before the close of the first term on the 11th of March, 1845, the number of pupils had increased to ninety-eight, comprising about an equal number of each sex, and representing forty of the fifty-nine counties of the state. During this term the musical department of the school was placed under the charge of Prof. ILSLEY, of this city, and instruction in drawing was imparted by Prof. J. B. HOWARD, of Rensselaer.

On the commencement of the second term, on the 9th of April, 1845, 170 pupils were in attendance, comprising a nearly equal proportion of males and females, and representing every county in the state, with a single exception. Of these pupils about nine-tenths had been previously engaged in teaching during a longer or shorter period. The term closed on the 28th of August, with a public examination and other suitable exercises, and thirty-four of the students received the certificate of the Executive Committee and Board of Instruction, as in their judgment well qualified in all essential respects, to teach any of the Common Schools of the state.

On the 15th of October succeeding, the school re-opened with 180 pupils, which was increased during the progress of the term to 198 from every county in the state but one. The death of Mr. DWIGHT, which took place on the 15th of December, and the transfer of the Rev. Dr. POTTER to the Episcopal Diocese of Pennsylvania, created vacancies in

the Executive Committee, which were supplied by the appointment of the Hon. HARMANUS BLEECKER, and the Hon. SAMUEL YOUNG, the latter gentleman having been succeeded in the office of Superintendent of Common Schools by the Hon. N. S. BENTON, of Herkimer. The sudden death of Mr. Dwight, who had taken a deep interest in the prosperity and success of the Institution, and had given to its minutest details the benefits of his supervision and constant attention, cast a deep gloom upon the inmates; and the peculiar circumstances under which it took place were strikingly indicative of the vain and illusory nature of all human expectations. For several weeks previous to his death, Mr. Dwight had manifested much interest in devising appropriate means for the celebration of the opening of the school, on the 18th of December. Alas! how little could he imagine that the long line of Normal pupils, with the children of the various public schools of the city, to whom also he had been a signal benefactor, and hundreds of his fellow-citizens should, on that day, follow his lifeless remains to their long home!

At the close of the third term, March 18, 1846, a public examination was held, which continued during four successive days, and convinced all who felt an interest in the Institution, that the work of preparation for the teacher's life was, in all respects, thorough and complete. The diploma of the Institution was conferred on forty-seven graduates. During this and the preceding term a valuable addition had been made to the Board of Instruction, by promoting to the charge of several of the principal departments, those graduates of the Institution who now so ably and successfully preside over these departments. The Experimental School, organized at the commencement of the second term, was placed under the general supervision of its present teacher, and has proved an exceedingly valuable auxiliary in the practical preparation of the pupils of the principal school for the discharge of their duty as teachers. Two hundred and five pupils were in attendance at the commencement of the fourth term, on the first Monday of May, 1846, of whom sixty-three received a diploma at its close in September following. During the fifth term, commencing on the second of November, one hundred and seventy-eight pupils only appeared, forty-six of whom graduated in March, 1847. At the commencement, however, of the sixth term in May subsequently, two hundred and twenty-one pupils were in attendance, of whom sixty-four received the diploma of the Institution in September; and at the re-opening of the school in November, two hundred and five pupils appeared. Up to this period the number of names entered on the Register of the school as pupils, including those in attendance at the commencement of the seventh term, was seven hundred and thirty-seven. Of these two hundred and fifty-four had received their diploma as graduates, of which number two hundred and twenty-two were actually engaged in teaching in the Common Schools of the state; and the residue, with few exceptions, in the different academies or in private schools. Of those who had left the school without graduating, nearly all were engaged during a longer or shorter period in teaching in the several Common Schools.

And now came that dark and gloomy period when the hitherto brilliant prospects of the Institution were overcast with deep clouds of melancholy and despondency—when that noble form and towering intellect which, from the commencement of the great experiment in progress, had assiduously presided over and watched its development, was suddenly struck down by the relentless hand of the great destroyer—when the bereaved and stricken flock, deprived of their revered and beloved guide, teacher, friend, mournfully assembled in their accustomed halls on that dreary and desolate January day at the commencement of the year 1848, to pay the last sad obsequies to the remains of their departed Principal. In the prime and vigor of his high faculties—in the meridian brightness of his

lofty and noble career—in the maturity of his well-earned fame as “first among the foremost” of the teachers of America, he passed away from among us, and sought his eternal reward in that better land where the ills and the obstructions of mortality are forever unknown; where the emancipated spirit, freed from the clogs which here fetter its high action and retard its noblest development, expands its illimitable energies in the congenial atmosphere of infinite knowledge and infinite love. It is not for me, on the present occasion, to pronounce his eulogy, although I knew and loved him well. That has already been done by an abler hand, and it only remains to say that the impress which his masterly and well-trained mind left upon the Institution, the child of his most sanguine hopes and earnest efforts, and upon the interests of education generally throughout the state, of which he was the indefatigable promoter, has been of the most marked character, and will long consecrate his name and memory.

Since this period the progress of the Institution, under the auspices of its present enlightened Principal, and his devoted corps of assistants, has been uniformly onward and upward. At the close of the seventh term fifty pupils were graduated, and the eighth term opened with two hundred and eight, of whom forty-six received their diploma at its close. The ninth term opened on the first day of November last with one hundred and seventy-five pupils, and at its close forty-three were graduated; and the tenth term, which has now just closed, opened with upward of two hundred pupils, of whom thirty-six are now about to graduate.

The following account of the State Normal School is copied from the Annual Circular of the Executive Committee, for 1850:

“Each county in the state is entitled to send to the school a number of pupils, (either male or female,) equal to twice the number of members of the Assembly in such county. The pupils are appointed by the county and town superintendents at a meeting called by the county superintendent for that purpose. This meeting should be held and the appointment made at least two weeks before the commencement of each term, or as soon as information is received as to the number of vacancies. A list of the vacancies for each term will be published in the District School Journal, as early as the number of such vacancies can be ascertained, usually before the close of the former term.

Pupils once admitted to the school will have the right to remain until they graduate; unless they forfeit that right by voluntarily vacating their place, or by improper conduct.

Persons failing to receive appointments from their respective counties, should, after obtaining testimonials of a good moral character, present themselves the first day of the term, for examination by the Faculty. If such examination is satisfactory, they will receive an appointment from the Executive Committee, without regard to the particular county, provided any vacancies exist. In such case the pupil will receive mileage.

By an act of the Legislature, passed April 11, 1849, “every teacher shall be deemed a qualified teacher, who shall have in possession a Diploma from the State Normal School.”

QUALIFICATION OF APPLICANTS. Females sent to the school must be sixteen years of age, and males eighteen.

The superintendents, in making their appointments, are urged to pay no regard to the political opinions of applicants. The selections should be made with reference to the *moral worth* and abilities of the candidates. Decided preference ought to be given to those, who, in the judgment of the superintendents, give the highest promise of becoming the most efficient teachers of common schools. It is also desirable that those only

should be appointed who have already a good knowledge of the common branches of study, and *who intend to remain in the school until they graduate.*

ENTRANCE. All the pupils, on entering the school, are required to sign the following declaration:

We the subscribers hereby DECLARE, that it is our intention to devote ourselves to the business of teaching district schools, and that our sole object in resorting to this Normal School is the better to prepare ourselves for that important duty.

As this should be signed in good faith on the part of the pupils, they should be made acquainted with its import before they are appointed. It is expected of the superintendents, that they shall select such as will sacredly fulfill their engagements in this particular.

Pupils on entering the school are subjected to a thorough examination, and are classified according to their previous attainments. The time required to accomplish the course will depend upon the attainments and talents of the pupil, varying from *one to four terms.* *Very few, however, can expect to graduate in one term.*

PRIVILEGES OF THE PUPILS. All pupils receive their tuition free. They are also furnished with the use of text-books without charge; though if they already own the books of the course, they would do well to bring them, together with such other books for reference as they may possess. Moreover, they draw a small sum from the fund for the support of the school, to defray in part their expenses.

It is proposed to apportion the sum of \$1,700 among the 256 pupils, who may compose the school during the next term. 1. Each pupil shall receive three cents a mile on the distance from his county town to the city of Albany. 2. The remainder of the \$1,700 shall then be divided equally among the students in attendance.

The following list will show how much a student of each county will receive, during the ensuing term:

Albany, \$2.41; Allegany, \$10.09; Broome, \$6.76; Cattaraugus, \$11.17; Cayuga, \$7.09; Chautauque, \$12.49; Chemung, \$8.35; Chenango, \$5.41; Clinton, \$7.27; Columbia, \$3.28; Cortland, \$6.67; Delaware, \$4.72; Dutchess, \$4.66; Erie, \$10.93; Essex, \$6.19; Franklin, \$8.77; Fulton, \$3.76; Genesee, \$9.73; Greene, \$3.43; Hamilton, \$4.87; Herkimer, \$4.81; Jefferson, \$7.21; Kings, \$6.97; Lewis, \$6.28; Livingston, \$9.19; Madison, \$5.44; Monroe, \$8.98; Montgomery, \$3.61; New-York, \$6.85; Niagara, \$10.72; Oneida, \$5.29; Onondaga, \$6.40; Ontario, \$8.26; Orange, \$5.44; Orleans, \$10.12; Oswego, \$7.21; Otsego, \$4.39; Putnam, \$5.59; Queens, \$7.63; Rensselaer, \$2.59; Richmond, \$7.32; Rockland, \$6.07; Saratoga, \$4.78; Schenectady, \$2.86; Schoharie, \$3.07; Seneca, \$7.54; St. Lawrence, \$8.59; Steuben, \$8.89; Suffolk, \$9.16; Sullivan, \$5.80; Tioga, \$7.42; Tompkins, \$7.31; Ulster, \$4.15; Warren, \$4.27; Washington, \$3.85; Wayne, \$7.84; Westchester, \$6.46; Wyoming, \$9.85; Yates, \$7.96.

It is proper to state, that if the number of pupils is less than 256, the sum to be received will be proportionately increased. The above schedule shows, therefore, the minimum sum to be received by each pupil. His apportionment cannot be less than as above stated, and it may be more.

This money will be paid at the *close of the term.*

APPARATUS. A well assorted apparatus has been procured, sufficiently extensive to illustrate all the important principles in Natural Philosophy, Chemistry, and Human Physiology. Extraordinary facilities for the study of Physiology are afforded by the Museum of the Medical College, which is open at all hours for visitors.

LIBRARY. Besides an abundant supply of text-books upon all the branches of the course of study, a well selected miscellaneous library has been procured, to which all the pupils may have access free of charge. In the selection of this library, particular care has been exercised to procure most of the recent works upon Education, as well as several valuable standard works upon the Natural Sciences, History, Mathematics, &c. The State library is also freely accessible to all.

TERMS AND VACATIONS. The year is divided into two terms, so as to bring the vacations into April and October, the months for holding the Teachers' Institutes. This also enables the pupils to take advantage of the cheapness of traveling by the various means of water communication in the State, in going to and from the school.

The **SUMMER TERM** commences on the **FIRST MONDAY IN MAY**, and continues **TWENTY WEEKS**, with an intermission of one week from the first of July.

The **WINTER TERM** commences on the **FIRST MONDAY IN NOVEMBER**, and continues **TWENTY-TWO WEEKS**, with an intermission from Christmas to New Year's day inclusive.

PROMPT ATTENDANCE. As the school will open on Monday, it would be for the advantage of the pupils, if they should reach Albany by the Thursday or Friday preceding the day of opening. The Faculty can then aid them in securing suitable places for boarding.

As the examinations of the pupils preparatory for classification will commence on the first day of the term, it is exceedingly important that all the pupils should report themselves on the first morning. Those who arrive a day after the time, will subject not only the teachers to much trouble, but themselves also to the rigors of a private examination. After the first week, no student, except for the strongest reasons, shall be allowed to enter the school.

PRICE OF BOARD. The price of board in respectable families, varies from \$1.50 to \$2.00, exclusive of washing. Young gentlemen by taking a room and boarding themselves, have sustained themselves at a lower rate. This can better be done in the summer term.

The ladies and gentlemen are not allowed to board in the same families. Particular care is taken to be assured of the respectability of the families who propose to take boarders, before they are recommended to the pupils.

EXPERIMENTAL SCHOOL. Two spacious rooms in the building are appropriated to the accommodation of the two departments of this school. These two departments are under the immediate supervision of the Permanent Teacher, who is a graduate of the Normal School.

The object of this school is to afford each Normal Pupil an opportunity of practising the methods of instruction and discipline inculcated at the Normal School, as well as to ascertain his 'aptness to teach,' and to discharge the various other duties pertaining to the teacher's responsible office. Each member of the graduating class is required to spend at least two weeks in this department.

In the experimental School there are ninety-three pupils between the ages of six and sixteen years. **FIFTY-EIGHT** of these are free pupils. The free seats will be hereafter given exclusively to fatherless children, residing in the city of Albany. This is in consideration of an appropriation by the city to defray in part the expense of fitting up one of the rooms of the school. The remaining **THIRTY-FIVE** pupils are charged \$20 per year for tuition and use of books. This charge is made merely to defray the expense of sustaining the school."

COURSE OF STUDY.—The following is the course of study for the School; and a thorough acquaintance with the whole of it, on the part of the male pupils, is made a condition for graduating.

The School is divided into three classes, JUNIORS, MIDDLES and SENIORS. These classes are arranged in divisions to suit the convenience of recitation.

JUNIORS.

Reading and Elocution.	
Spelling.	
Orthography,	<i>Normal Chart.</i>
Writing.	
Geography and Outline Maps, (with Map Drawing,) <i>Mitchell.</i>	
Drawing, (begun.)	
Intellectual Arithmetic,	<i>Colburn.</i>
Elementary Arithmetic,	<i>Perkins.</i>
English Grammar, (begun,)	<i>Brown.</i>
History of United States,	<i>Willson.</i>
Higher Arithmetic, (begun,)	<i>Perkins.</i>
Elementary Algebra, (begun,)	<i>Perkins.</i>

MIDDLES.

Reading and Elocution.	
Spelling.	
Orthography,	<i>Normal Chart.</i>
Writing.	
Geography and Outline Maps, (with Map Drawing,) <i>Mitchell.</i>	
Drawing.	
Intellectual Arithmetic,	<i>Colburn.</i>
English Grammar,	<i>Brown.</i>
History of United States,	<i>Willson.</i>
Higher Arithmetic,	<i>Perkins.</i>
Elementary Algebra,	<i>Perkins.</i>
Human Physiology,	<i>Cutler.</i>
Geometry, (begun,)	<i>Perkins.</i>
Perspective Drawing,	<i>Lectures.</i>
Mathematical Geography and Use of Globes.	

The division of this class composed of the Juniors of the former term, will not be required to review such studies as they have already completed.

SENIORS.

Higher Algebra, Chaps. VII. and VIII. (omitting Multinomial Theorem and Recurring Series,)	<i>Perkins.</i>
Geometry, Six Books,	<i>Perkins' Elements.</i>
Plane Trigonometry, as contained in	<i>Davies' Legendre.</i>
Land Surveying,	<i>Davies.</i>
Natural Philosophy,	<i>Olmstead.</i>
Chemistry, with (Experimental Lectures,)	<i>Silliman.</i>
Intellectual Philosophy,	<i>Abercrombie.</i>
Moral Philosophy,	<i>Wayland, abridged.</i>
Rhetoric,	<i>Lectures.</i>
Constitutional Law, with select parts of the Statutes of this state, most intimately connected with the rights and duties of citizens,	{ <i>Young's Science of Govern- ment, Revised Statutes.</i>
Art of Teaching,	
Elements of Astronomy,	<i>Lectures.</i>
Lessons in Vocal Music, to be given to all.	

The same course of study, omitting the Higher Algebra, Plane Trigonometry and Surveying, must be attained by females as a condition of graduating.

Any of the pupils who desire further to pursue mathematics, can be allowed to do so after completing the above course of study.

FIG. 2. PLAN OF BASEMENT.

The Basement extends under the entire building, and is used for fuel, furnaces, water-closets, (which are so constructed and cleansed as to be perfectly inoffensive,) etc. for the Normal School; and for kitchen, store-room, laundry, pantry, and other purposes of the family of the Principal.

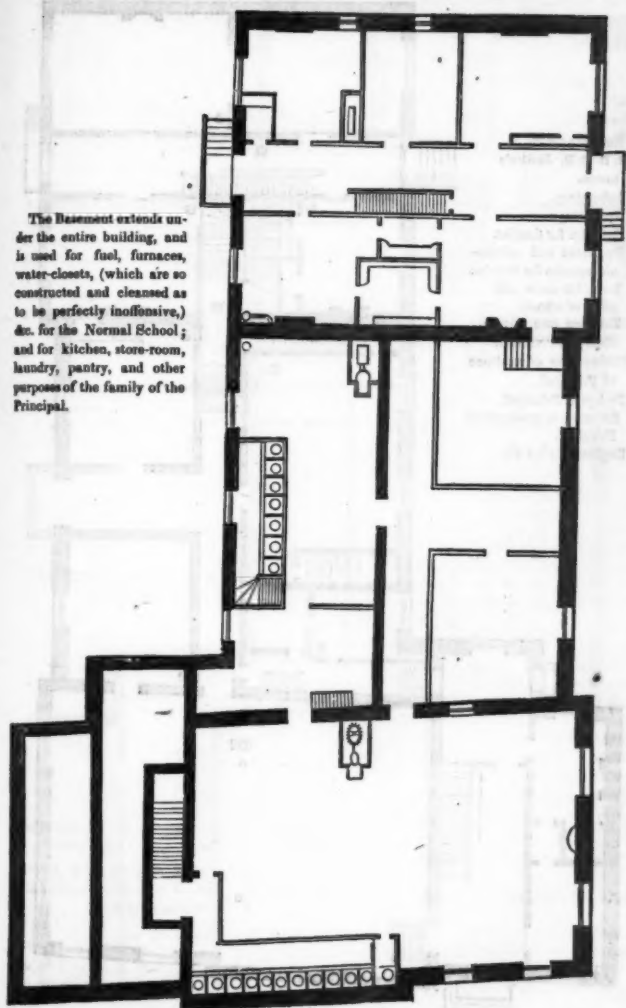


FIG. 3. PLAN OF FIRST FLOOR.

- A. Entrance for males.
- B. B. B. B. Janitor's rooms.
- C. Laboratory.
- D. Apparatus-room.
- E. Entrance for females.
- F. Play-room and calisthenic exercise for females.
- G. Reception-room and office of school.
- H. Entrance into private library of Principal.
- I. Dining-room of residence of Principal.
- J. Parlor of Principal.
- K. Entrance to residence of Principal.
- r. Registers for hot air.

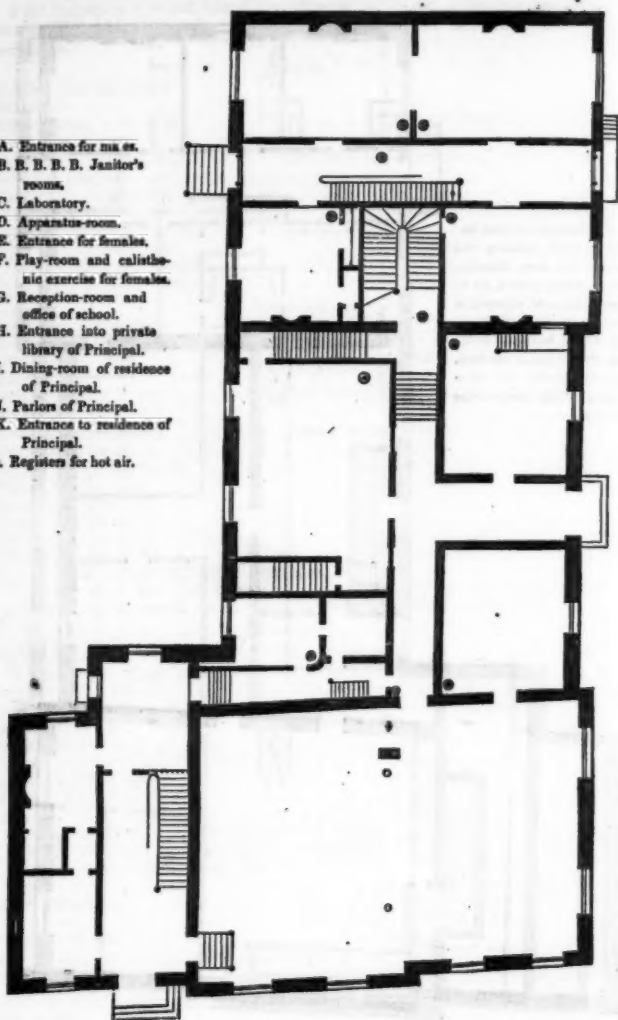


FIG. 4. PLAN OF SECOND FLOOR.

- A. Clothes-room for males, N. S.
 B. Philosophical apparatus.
 C. Recitation-room for N. S.
 D. D. D. Recitation-room for Experimental School.
 E. S. Experimental School.
 F. Clothes-room for boys of E. S.
 G. Clothes-room for girls of E. S.
 H. Clothes-room for females of N. S.
 I. I. I. Chambers in residence of Principal.

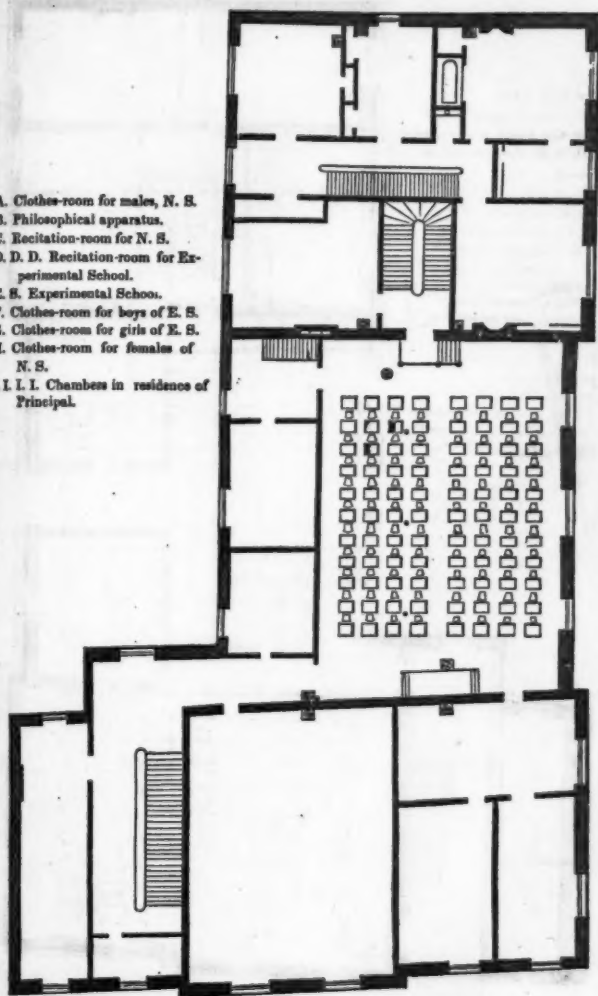


FIG. 5. PLAN OF THIRD FLOOR

- A. Text book library.
 B. Study-room of Normal School.
 C. Desk and chairs for two pupils.
 D. D. D. D. Recitation-rooms for N. S.

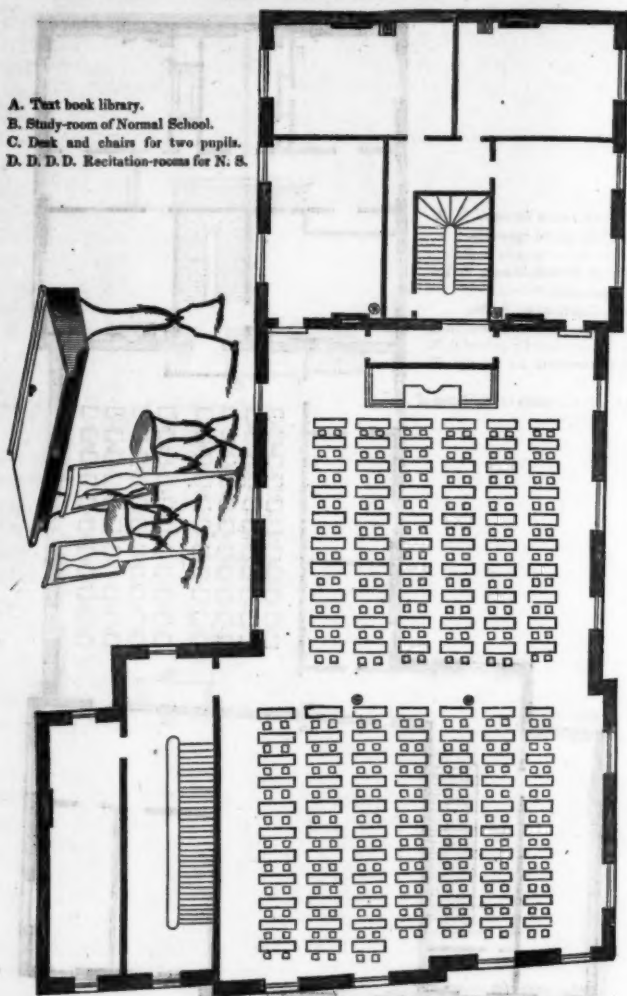
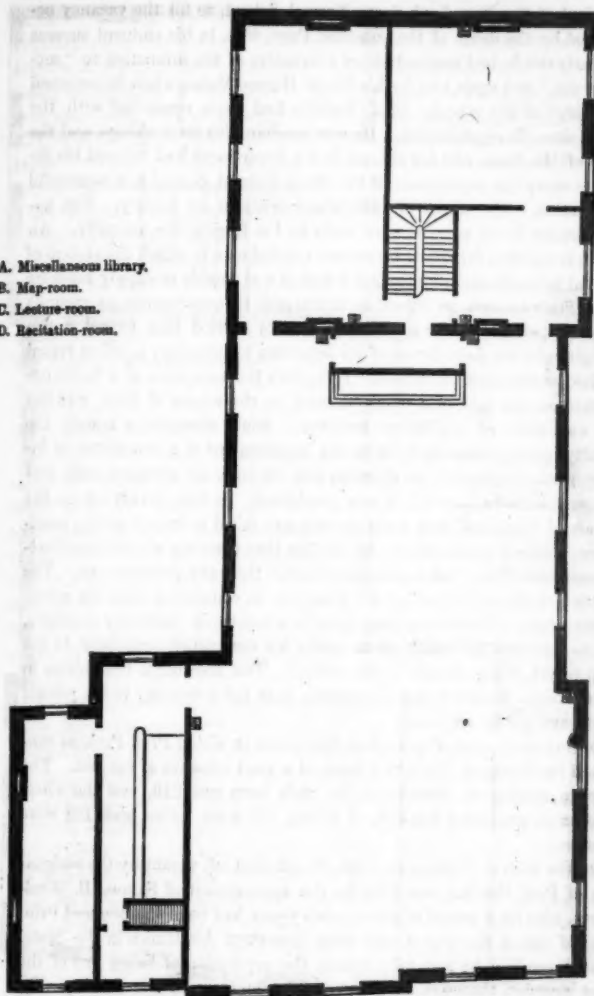


FIG. 6. PLAN OF FOURTH FLOOR.

- A. Miscellaneous library.
B. Map-room.
C. Lecture-room.
D. Recitation-room.



1848 TO 1863.

On the first of January, 1848, Prof. George R. Perkins, was appointed Principal of the New York State Normal School, to fill the vacancy occasioned by the death of the lamented Page, who, in his eminent success and early death, had realized either alternative of the injunction to "succeed or die," laid upon him by his friend Horace Mann, when he assumed the charge of the school. Prof. Perkins had been connected with the school since its organization. He was familiar with its workings, and the plans of Mr. Page, and his success in his department had evinced his fitness to carry the experiment of the State Normal School to a successful termination. The winter of 1852, was a crisis in its history. The appropriations for its support were made by the Legislature, annually. An occasion was thus furnished for narrow minded men to attack the system of Normal Schools, charging against it that it was unable to supply teachers to the State to such an extent as to warrant its continuance on grounds of public policy. So far were these attacks carried that formal notice was given in the Legislature of an intention to introduce a bill to repeal the law establishing the school. This, with the exception of a feeble opposition on the part of a single senator in the winter of 1853, was the last exhibition of legislative hostility. Some dissensions among the Faculty, greatly magnified, led to the appointment of a committee of inquiry in the Legislature to examine into its internal arrangements, and the general mode in which it was conducted. It was gratifying to the friends of the school that these movements failed to impair public confidence. This is clearly shown by the fact that the term which immediately succeeded them, had a larger attendance than any previous one. The severe and devoted labors of the Principal, in connection with the movements above alluded to, acting upon a constitution naturally sensitive, had so impaired his health, as to render his resignation necessary, to the deep regret of the friends of the school. The Executive Committee in their Annual Report to the Legislature, bear full testimony to his private worth and public services.

During the period of more than four years in which Prof. Perkins continued its Principal, the school enjoyed a good measure of success. The average number in attendance for each term was 216, and the whole number of graduates was 309, of whom, 146 were males, and 163 were females.

On the 20th of September, 1852, the position left vacant by the resignation of Prof. Perkins, was filled by the appointment of Samuel B. Woolworth, who for a period of twenty-two years, had been the honored Principal of one of the largest and most important Academies in the State. In this position he had fully earned the reputation of being one of the most popular, thorough, and successful educators in the country. In almost every state were men occupying high social and civil positions to whom he had given their early instructions and impulses, and whose success in life was in a great measure due to his influence. When therefore

the Executive Committee of the Normal School desired to make a selection of Principal for their Institution, they could not have labored under much embarrassment in making choice of the proper person. Upon the accession of Prof. Woolworth, some important changes were made in the organization of the school. The policy adopted soon after its commencement was to supply its teachers from among its graduates. While this policy contributed to give effect to the early plans on which the instruction was based, it failed to bring into its faculty the enlarged and liberal culture of minds trained under more rigid discipline and a wider range of study. To correct this defect, the Executive Committee resolved to establish the following professorships:

The English Language and Literature,
The Natural Sciences, and
Mathematics, pure and applied.

It was intended that those appointed to these Professorships should be thoroughly educated men, and that so far as practicable, the positions should be permanent. The influence of this plan has been most salutary. The appointments of subordinate teachers whose positions are regarded as less permanent, are still made from the graduates, so that incitements to effort for higher attainments and marked distinction, are presented to the pupils of the school.

During Dr. Woolworth's Principalship, the school seems to have been in the full tide of its prosperity. For the first time in its history, it was found necessary to dismiss those who had been appointed by the Executive Committee to fill vacancies to give room for those who had received regular appointments. The average number in attendance for each term, was 255, and the whole number of graduates was 288, of whom 193 were females, and 95 were males. In February, 1856, Dr. Woolworth resigned the position which he had held for three and one-half years, with much credit to himself and usefulness to the State, and accepted the place vacated by the death of Dr. T. Romeyn Beck. He is now the efficient Secretary of the Board of Regents of the University.

On the resignation of Dr. Woolworth, the Executive Committee appointed as his successor David H. Cochran, who was at the time occupying the position of Professor of Natural Sciences in the Institution. Previous to his connection with the Normal School, Prof. Cochran had been favorably known as Principal of an important Institution in the western part of the State. He was familiar with the management of the School, and possessed the entire confidence of its pupils, officers, and friends. Since his accession no material changes have been made in its organization. The requirements for admission have been raised, thus shortening the time previously allotted to some of the more strictly academical studies, and lengthening that assigned to the theory and practice of teaching. In addition to the Experimental School of Practice, a Model Primary School has been organized for the purpose of more thoroughly acquainting the graduates of the Normal School with the practical details

of primary teaching. This department is now in a flourishing condition. During the period that the school has been under the control of Dr. Cochran, the average number in attendance for each term has been 238, and the whole number of graduates 411, of whom 157 were males, and 254 were females.

The Normal School has now been in operation nearly nineteen years. Its present condition and the more apparent results of its working, may be gathered from the following extract from the last Annual Report of the State Superintendent of Public Instruction for the State of New York.

"During the past year, (1862,) two hundred and twenty-five applicants for admission were examined, of whom one hundred and ninety were admitted. The whole number in attendance has been two hundred and ninety-three, and of these, ninety-nine were males, and one hundred and ninety-four were females. The average age of these pupils was nineteen years and seven months: and the average period during which they had been engaged in teaching prior to their admission into the Normal School, was six months. All the counties of the State, with the exception of four, have been represented in the school."

"Since the establishment, one thousand three hundred and thirteen have enjoyed its advantages for a longer or shorter period."

"The graduates and under-graduates are represented by local school officers to be doing valuable service, not only in the schools in which they are employed, but as zealous workers, imparting their knowledge of the proper modes of instruction to their associates in teachers institutes and associations, who in turn apply the same to the schools under their charge, and thus the influence of this school is diffused."

During the first years of the existence of the school, as has been remarked, it encountered the most bitter opposition, and attempts were made to reduce the appropriation, and also to discontinue it altogether. So little were its aims and the importance of its work understood that it was deemed necessary to offer pecuniary inducements in order to secure pupils from the more remote counties of the State.

At the present time it has surmounted all opposition. In the character and work of its graduates, it has become favorably known in all counties of the State, which are now constantly represented in the school. The appropriation has been increased from \$10,000 to \$12,000, and each year the Superintendent of Public Instruction recommends the establishment of another similar Institution. In the language of his Report of 1862, "the permanence of this Institution may now be regarded as established, not only by legislative recognition and endowment, but also in the confidence and regards of the people."

As an evidence of this confidence, it may be mentioned here, that the Legislature in 1863, recognized the City Normal School of Oswego, as a State institution, and made an appropriation for its support.

COURSE OF STUDY AND TEXT-BOOKS IN 1863. The following is the course of study prescribed for the School; and a thorough acquaintance with the whole of it, on the part of the male pupils, is made a condition of graduation.

SUB-JUNIORS.	Text-Books.
Reading,	<i>Mandeville.</i>
Spelling,	
Elementary Sounds of the Letters,	<i>Page's Normal Chart.</i>
Writing,	
English Prose Composition,	<i>Quackenboss.</i>
Geography and Outline Maps,	<i>McNally.</i>
Intellectual Arithmetic,	<i>Davies.</i>
Elementary Arithmetic,	<i>Davies.</i>
English Grammar,	<i>Clark.</i>
History,	<i>Wilson.</i>
Chronology, Bem's system,	<i>Miss Peabody.</i>
Elementary Algebra, begun,	<i>Davies.</i>

JUNIORS.

Intellectual Arithmetic,	<i>Davies.</i>
Practical Arithmetic,	<i>Davies.</i>
Geography and Map Drawing,	<i>McNally.</i>
Writing,	
Elementary Sounds of the Letters,	<i>Page's Normal Chart.</i>
Reading,	<i>Mandeville.</i>
History,	<i>Wilson.</i>
English Grammar,	<i>Clark and Brown.</i>
Elementary Algebra,	<i>Davies.</i>

SUB-SENIORS.

Book Keeping,	<i>Palmer.</i>
Higher Arithmetic,	<i>Davies' University.</i>
Geometry, six books,	<i>Davies' Legendre.</i>
Rhetoric,	<i>Day.</i>
Drawing,	
Elementary Algebra, reviewed,	<i>Davies.</i>
Natural Philosophy,	<i>Gray.</i>
Perspective Drawing,	<i>Lectures.</i>
Mathematical Geography and use of Globes,	<i>Lectures.</i>
Constitutional Law, with select parts of the R. Statutes most intimately connected with the rights and duties of citizens,	<i>Young's Science of Government; Revised Statutes.</i>

SENIORS.

Grammatical Analysis,	<i>Clark.</i>
Higher Algebra,	<i>Davies' Bourdon.</i>
Plane Trigonometry, as contained in,	<i>Davies' Legendre.</i>
Surveying and Mensuration,	<i>Davies.</i>
Physiology,	<i>Hooker.</i>
Astronomy,	<i>Brocklesby.</i>
Intellectual Philosophy,	<i>Chaplain.</i>
Moral Philosophy,	<i>Wayland.</i>
Chemistry,	<i>Silliman.</i>
Agricultural Chemistry,	<i>Norton.</i>
Geology,	<i>Wells.</i>
Art of Teaching,	<i>Lectures, Page, Russel, and attendance in the Experimental and Primary Schools.</i>

The studies of the Junior class are designed to prepare a higher order of teachers for the common schools generally; those who are looking for schools of a still better grade, have before them the Sub-Senior course; and for those who aim at more important positions in the higher schools, or at principalships, the Senior studies are believed to be none too complete or severe.

X. THOUGHTS ON EDUCATION.

BY JOHN LOCKE.

(Continued from Page 284, No. XXVII.)

RULES.

58. And here give me leave to take notice of one thing I think a fault in the ordinary method of education; and that is, the charging of children's memories, upon all occasions, with rules and precepts which they often do not understand, and are constantly as soon forgot as given. If it be some action you would have done, or done otherwise, whenever they forget or do it awkwardly, make them do it over and over again, till they are perfect, whereby you will get these two advantages: First, to see whether it be an action they can do, or is fit to be expected of them. For sometimes children are bid to do things which upon trial, they are found not able to do, and had need be taught and exercised in, before they are required to do them. But it is much easier for a tutor to command than to teach. Secondly, another thing got by it will be this, that by repeating the same action till it be grown habitual in them, the performance will not depend on memory, or reflection, the concomitant of prudence and age, and not of childhood; but will be natural in them. Thus, bowing to a gentleman when he salutes him, and looking in his face when he speaks to him, is by constant use as natural to a well-bred man, as breathing; it requires no thought, no reflection. Having this way cured in your child any fault, it is cured forever; and thus, one by one, you may weed them out all, and plant what habits you please.

59. I have seen parents so heap rules on their children, that it was impossible for the poor little ones to remember a tenth part of them, much less to observe them. However, they were either by words or blows corrected for the breach of those multiplied and often very impertinent precepts. Whence it naturally followed, that the children minded not what was said to them when it was evident to them, that no attention they were capable of, was sufficient to preserve them from transgression, and the rebukes which followed it.

Let therefore your rules to your son be as few as is possible, and rather fewer than more than seem absolutely necessary. For if you burden him with many rules, one of these two things must necessarily follow; that either he must be very often punished, which will be of ill consequence, by making punishment too frequent and familiar, or else you must let the transgressions of some of your rules go unpunished, whereby they will of course grow contemptible, and your authority become cheap to him. Make but few laws, but see they be well observed, when once made. Few years require but few laws; and, as his age increases, when one rule is by practice well established, you may add another.

HABITS.

60. But pray remember, children are not to be taught by rules, which will be always slipping out of their memories. What you think necessary for them

to do, settle in them by an indispensable practice, as often as the occasion returns, and if it be possible, make occasions. This will beget habits in them which, being once established, operate of themselves, easily and naturally, without the assistance of the memory. But here let me give two cautions: 1. The one is, that you keep them to the practice of what you would have grow into a habit in them, by kind words and gentle admonitions, rather as minding them of what they forget, than by harsh rebukes and chiding as if they were willfully guilty. 2. Another thing you are to take care of is, not to endeavor to settle too many habits at once, lest by a variety you confound them, and so perfect none. When constant custom has made any one thing easy and natural to them, and they practice it without reflection, you may then go on to another.

This method of teaching children by a repeated practice, and the same action done over and over again, under the eye and direction of the tutor, till they have got the habit of doing it well, and not by relying on rules trusted to their memories, has so many advantages, which way soever we consider it, that I can not but wonder (if ill customs could be wondered at in any thing,) how it could possibly be so much neglected. I shall name one more that comes now in my way. By this method we shall see, whether what is required of him be adapted to his capacity, and any way suited to the child's natural genius and constitution, for that too must be considered in a right education. We must not hope wholly to change their original tempers, nor make the gay pensive and grave, nor the melancholy sportive, without spoiling them. God has stamped certain characters upon men's minds, which, like their shapes, may perhaps be a little mended, but can hardly be totally altered and transformed into the contrary.

He, therefore, that is about children, should well study their natures and aptitudes, and see, by often trials, what turn they easily take, and what becomes them; observe what their native stock is, how it may be improved, and what it is fit for; he should consider what they want, whether they be capable of having it wrought into them by industry, and incorporated there by practice; and whether it be worth while to endeavor it. For, in many cases, all that we can do, or should aim at, is, to make the best of what nature has given, to prevent the vices and faults to which such a constitution is most inclined, and give it all the advantages it is capable of. Every one's natural genius should be carried as far as it could; but to attempt the putting another upon him, will be but labor in vain; and what is so plastered on, will at best sit but untowardly, and have always hanging to it the ungracefulness of constraint and affectation.

AFFECTATION.

Affectation is not, I confess, an early fault of childhood, or the product of untaught nature; it is of that sort of weeds which grow not in the wild uncultivated waste, but in garden-plots, under the negligent hand, or unskillful care of a gardener. Management and instruction, and some sense of the necessity of breeding, are requisite to make any one capable of affectation, which endeavors to correct natural defects, and has always the laudable aim of pleasing, though it always misses it; and the more it labors to put on gracefulness, the farther it is from it. For this reason it is the more carefully to be watched, because it is the proper fault of education; a perverted education indeed, but such

as young people often fall into, either by their own mistake, or the ill conduct of those about them.

He that will examine wherein that gracefulness lies, which always pleases, will find it arises from that natural coherence, which appears between the thing done, and such a temper of mind, as can not but be approved of as suitable to the occasion. We can not but be pleased with an humane, friendly, civil temper, wherever we meet with it. A mind free, and master of itself and all its actions, not low and narrow, not haughty and insolent, not blemished with any great defect, is what every one is taken with. The actions which naturally flow from such a well-formed mind, please us also, as the genuine marks of it, and being as it were, natural emanations from the spirit and disposition within, can not but be easy and unconstrained. This seems to me to be that beauty, which shines through some men's actions, sets off all that they do, and takes with all they come near, when by a constant practice they have fashioned their carriage and made all those little expressions of civility and respect, which nature or custom has established in conversation, so easy to themselves, that they seem not artificial or studied, but naturally to follow from a sweetness of mind and a well-turned disposition.

On the other side, affectation is an awkward and forced imitation of what should be genuine and easy, wanting the beauty that accompanies what is natural; because there is always a disagreement between the outward action, and the mind within, one of these two ways: 1. Either when a man would outwardly put on a disposition of mind, which then he really has not, but endeavors by a forced carriage to make show of, yet so that the constraint he is under, discovers itself, and thus men affect sometimes to appear sad, merry, or kind, when, in truth, they are not so.

2. The other is, when they do not endeavor to make show of dispositions of mind which they have not, but to express those they have by a carriage not suited to them; and such in conversation are all constrained motions, actions, words or looks which, though designed to show either their respect or civility to the company, or their satisfaction and easiness in it, are not yet natural nor genuine marks of the one or the other, but rather of some defect or mistake within. Imitation of others, without discerning what is graceful in them, or what is peculiar to their characters, often makes a great part of this. But affectation of all kinds, whencesoever it proceeds, is always offensive, because we naturally hate whatever is counterfeit, and condemn those who have nothing better to recommend themselves by.

Plain and rough nature, left to itself, is much better than an artificial ungracefulness, and such studied ways of being ill-fashioned. The want of an accomplishment, or some defect in our behavior, coming short of the utmost gracefulness, often escapes observation and censure. But affectation in any part of our carriage, is lighting up a candle to our defects, and never fails to make us taken notice of, either as wanting sense, or wanting sincerity. This governors ought the more diligently to look after, because, as I have observed, it is an acquired ugliness, owing to mistaken education, few being guilty of it but those who pretend to breeding, and would not be thought ignorant of what is fashionable and becoming in conversation; and, if I mistake not, it has often its rise from the lazy admonitions of those who give rules, and propose examples, without joining practice with their instructions, and making their pupils

repeat the action in their sight, that they may correct what is indecent or constrained in it, till it be perfected into an habitual and becoming easiness.

MANNERS.

61. Manners, as they call it, about which children are so often perplexed, and have so many goodly exhortations made them, by their wise maids and governesses, I think, are rather to be learned by example than rules; and then children, if kept out of ill company, will take a pride to behave themselves prettily, after the fashion of others, perceiving themselves esteemed and commended for it. But if by a little negligence in this part, the boy should not put off his hat, nor make legs very gracefully, a dancing-master will cure that defect, and wipe off all that plainness of nature, which the à-la-mode people call clownishness. And since nothing appears to me to give children so much becoming confidence and behavior, and so to raise them to the conversation of those above their age, as dancing, I think they should be taught to dance, as soon as they are capable of learning it. For, though this consist only in outward gracefulness of motion, yet I know not how it gives children manly thoughts and carriage, more than anything. But otherwise I would not have little children much tormented about punctilios, or niceties of breeding.

Never trouble yourself about those faults in them which you know age will cure. And, therefore, want of well-fashioned civility in the carriage, whilst civility is not wanting in the mind, (for there you must take care to plant it early,) should be the parents' least care whilst they are young. If his tender mind be filled with a veneration for his parents and teachers, which consists in love and esteem, and a fear to offend them, and with respect and good-will to all people, that respect will of itself teach those ways of expressing it which he observes most acceptable. Be sure to keep up in him the principles of good-nature and kindness; make them as habitual as you can, by credit and commendation, and the good things accompanying that state, and when they have taken root in his mind, and are settled there by a continued practice, fear not: the ornaments of conversation, and the outside of fashionable manners, will come in their due time, if, when they are removed out of their maid's care, they are put into the hands of a well-bred man to be their governor.

Whilst they are very young, any carelessness is to be borne with in children, that carries not with it the marks of pride or ill-nature, but those, whenever they appear in any action, are to be corrected immediately, by the ways above-mentioned. What I have said concerning manners, I would not have so understood, as if I meant that those who have the judgment to do it, should not gently fashion the motions and carriage of children when they are very young. It would be of great advantage, if they had people about them from their being first able to go, that had the skill, and would take the right way to do it. That which I complain of is the wrong course that is usually taken in this matter. Children who were never taught any such thing as behavior, are often (especially when strangers are present) chid for having some way or other failed in good manners, and have thereupon reproofs and precepts heaped upon them, concerning putting off their hats, or making of legs, &c. Though in this those concerned pretend to correct the child, yet in truth, for the most part, it is but to cover their own shame, and they lay the blame on the poor little ones, sometimes passionately enough, to divert it from themselves, for fear the bystanders should impute to their want of care and skill the child's ill behavior.

For, as for the children themselves, they are never one jot bettered by such occasional lectures; they at other times should be shown what to do, and by reiterated actions be fashioned before-hand into the practice of what is fit and becoming, and not told, and talked to do upon the spot, what they have never been accustomed to, nor know how to do as they should; to hare and rate them thus at every turn, is not to teach them, but to vex and torment them to no purpose. They should be let alone, rather than chid for a fault, which is none of theirs, nor is in their power to mend for speaking to. And it were much better their natural, childish negligence, or plainness, should be left to the care of riper years, than that they should frequently have rebukes misplaced upon them, which neither do nor can give them graceful motions. If their minds are well disposed, and principled with inward civility, a great part of the roughness which sticks to the outside for want of better teaching, time and observation will rub off, as they grow up, if they are bred in good company; but if in ill, all the rules in the world, all the correction imaginable, will not be able to polish them. For you must take this for a certain truth, that let them have what instructions you will, and ever so learned lectures of breeding daily inculcated into them, that which will most influence their carriage, will be the company they converse with, and the fashion of those about them. Children (nay, and men too,) do most by example. We are all a sort of chameleons, that still take a tincture from things near us; nor is it to be wondered at in children, who better understand what they see than what they hear.

62. I mentioned above, one great mischief that came by servants to children, when by their flatteries they take off the edge and force of the parents' rebukes, and so lessen their authority. And here is another great inconvenience which children receive from the ill examples which they meet with amongst the meaner servants.

They are wholly, if possible, to be kept from such conversation; for the contagion of these ill precedents, both in civility and virtue, horribly infects children, as often as they come within reach of it. They frequently learn, from unbred or debauched servants, such language, untowardly tricks and vices, as otherwise they possibly would be ignorant of all their lives.

63. It is a hard matter wholly to prevent this mischief. You will have very good luck if you never have a clownish or vicious servant, and if from them your children never get any infection. But yet, as much must be done towards it as can be, and the children kept as much as may be in the company of their parents,* and those to whose care they are committed. To this purpose, their being in their presence should be made easy to them; they should be allowed the liberties and freedom suitable to their ages, and not be held under unnecessary restraints, when in their parents' or governor's sight. If it be a prison to them it is no wonder they should not like it. They must not be hindered from being children, or from playing or doing as children, but from doing ill. All other liberty is to be allowed them. Next, to make them in love with the company of their parents, they should receive all their good things there, and from their hands. The servants should be hindered from making court to them, by giving

* How much the Romans thought the education of their children a business that properly belonged to the parents themselves, see in Suetonius, August. sect. 64. Plutarch in vita Catonis Censoris; Diodorus Siculus, l. 2. chap. 3.

them strong drink, wine, fruit, playthings, and other such matters, which may make them in love with their conversation.

COMPANY.—PUBLIC SCHOOLS.

64. Having named company, I am almost ready to throw away my pen, and trouble you no farther on this subject. For since that does more than all precepts, rules, and instructions, methinks it is almost wholly in vain to make a long discourse of other things, and to talk of that almost to no purpose. For you will be ready to say, "What shall I do with my son? If I keep him always at home, he will be in danger to be my young master; and if I send him abroad, how is it possible to keep him from the contagion of rudeness and vice, which is everywhere so in fashion? In my house he will perhaps be more innocent, but more ignorant too of the world, wanting their change of company, and being used constantly to the same faces, he will, when he comes abroad, be a sheepish or conceited creature."

I confess, both sides have their inconveniences. Being abroad, it is true, will make him bolder, and better able to bustle and shift amongst boys of his own age, and the emulation of school-fellows often puts life and industry into young lads. But till you can find a school, wherein it is possible for the master to look after the manners of his scholars, and can show as great effects of his care of forming their minds to virtue, and their carriage to good breeding, as of forming their tongues to the learned languages, you must confess that you have a strange value for words, when, preferring the languages of the ancient Greeks and Romans to that which made them such brave men, you think it worth while to hazard your son's innocence and virtue, for a little Greek and Latin. For, as for that boldness and spirit, which lads get amongst their play-fellows at school, it has ordinarily such a mixture of rudeness, and an ill-turned confidence, that those misbecoming and disingenuous ways of shifting in the world must be unlearned, and all the tincture washed out again, to make way for better principles, and such manners as make a truly worthy man. He that considers how diametrically opposite the skill of living well, and managing, as a man should do, his affairs in the world, is to that malapertness, tricking, or violence, learnt among school-boys, will think the faults of a private education infinitely to be preferred to such improvements, and will take care to preserve his child's innocence and modesty at home, as being nearer of kin, and more in the way of those qualities, which make a useful and able man. Nor does any one find, or so much as suspect, that that retirement and bashfulness which their daughters are brought up in, makes them less knowing or less able women. Conversation, when they come into the world, soon gives them a becoming assurance, and whatsoever beyond that, there is of rough and boisterous, may in men be very well spared too; for courage and steadiness, as I take it, lie not in roughness and ill-breeding.

Virtue is harder to be got than a knowledge of the world, and if lost in a young man, is seldom recovered. Sheepishness and ignorance of the world, the faults imputed to a private education, are neither the necessary consequences of being bred at home, nor, if they were, are they incurable evils. Vice is the more stubborn, as well as the more dangerous evil of the two, and therefore, in the first place, to be fenced against. If that sheepish softness, which often enervates those who are bred like fondlings at home, be carefully to be avoided, it

is principally so for virtue's sake, for fear lest such a yielding temper should be too susceptible of vicious impressions, and expose the novice too easily to be corrupted. A young man before he leaves the shelter of his father's house, and the guard of a tutor, should be fortified with resolution, and made acquainted with men, to secure his virtue, lest he should be led into some ruinous course, or fatal precipice, before he is sufficiently acquainted with the dangers of conversation, and has steadiness enough not to yield to every temptation. Were it not for this, a young man's bashfulness, and ignorance of the world, would not so much need an early care. Conversation would cure it in a great measure, or, if that will not do it early enough, it is only a stronger reason for a good tutor at home. For, if pains be to be taken to give him a manly air and assurance betimes, it is chiefly as a fence to his virtue when he goes into the world, under his own conduct.

It is preposterous, therefore, to sacrifice his innocence to the attaining of confidence, and some little skill of bustling for himself among others, by his conversation with ill-bred and vicious boys, when the chief use of that sturdiness, and standing upon his own legs, is only for the preservation of his virtue. For if confidence or cunning come once to mix with vice, and support his miscarriages, he is only the surer lost, and you must undo again, and strip him of that he has got from his companions, or give him up to ruin. Boys will unavoidably be taught assurance by conversation with men, when they are brought into it, and that is time enough. Modesty and submission, till then, better fits them for instruction, and therefore there needs not any great care to stock them with confidence before-hand. That which requires most time, pains, and assiduity, is to work into them the principles and practice of virtue and good breeding. This is the seasoning they should be prepared with, so as not easily to be got out again; this they had need to be well provided with. For conversation, when they come into the world, will add to their knowledge and assurance, but be too apt to take from their virtue, which therefore they ought to be plentifully stored with, and have that tincture sunk deep into them.

How they should be fitted for conversation, and entered into the world, when they are ripe for it, we shall consider in another place. But how any one's being put into a mixed herd of unruly boys, and there learning to wrangle at trap, or rook at span-farthing, fits him for civil conversation, or business, I do not see. And what qualities are ordinarily to be got from such a troop of playfellows, as schools usually assemble together, from parents of all kinds, that a father should so much covet it, is hard to divine. I am sure, he who is able to be at the charge of a tutor, at home, may there give his son a more genteel carriage, more manly thoughts, and a sense of what is worthy and becoming, with a greater proficiency in learning into the bargain, and ripen him up sooner into a man, than any at school can do. Not that I blame the schoolmaster in this, or think it to be laid to his charge. The difference is great between two or three pupils in the same house, and three or fourscore boys lodged up and down. For, let the master's industry and skill be ever so great, it is impossible he should have fifty or an hundred scholars under his eye, any longer than they are in the school together; nor can it be expected, that he should instruct them successfully in anything but their books; the forming of their minds and manners requiring a constant attention, and particular application to every single boy, which is impossible in a numerous flock, and would be wholly in vain,

(could he have time to study and correct every one's particular defects and wrong inclinations,) when the lad was to be left to himself, or the prevailing infection of his fellows, the greatest part of the four-and-twenty hours.

But fathers, observing that fortune is often most successfully courted by bold and bustling men, are glad to see their sons pert and forward betimes, take it for a happy omen, that they will be thriving men, and look on the tricks they play their school-fellows, or learn from them, as a proficiency in the art of living and making their way through the world. But I must take the liberty to say, that he that lays the foundation of his son's fortune in virtue and good breeding, takes the only sure and warrantable way. And it is not the waggeries or cheats practiced among school-boys, it is not their roughness one to another, nor the well-laid plots of robbing an orchard together, that makes an able man; but the principles of justice, generosity, and sobriety, joined with observation and industry, qualities which I judge school-boys do not learn much of one another. And if a young gentleman, bred at home, be not taught more of them, than he could learn at school, his father has made a very ill choice of a tutor. Take a boy from the top of a grammar-school, and one of the same age, bred as he should be in his father's family, and bring them into good company together, and then see which of the two will have the more manly carriage, and address himself with the more becoming assurance to strangers. Here, I imagine, the school-boy's confidence will either fail or discredit him; and if it be such as fits him only for the conversation of boys, he had better be without it.

VICE.

Vice, if we may believe the general complaint, ripens so fast now-a-days, and runs up to seed so early in young people, that it is impossible to keep a lad from the spreading contagion, if you will venture him abroad in the herd, and trust to chance, or his own inclination, for the choice of his company at school. By what fate vice has so thriven amongst us these few years past, and by what hands it has been nursed up into so uncontrolled a dominion, I shall leave to others to inquire. I wish that those who complain of the great decay of Christian piety and virtue everywhere, and of learning and acquired improvements in the gentry of this generation, would consider how to retrieve them in the next. This I am sure, that, if the foundation of it be not laid in the education and principling of the youth, all other endeavors will be in vain. And if the innocence, sobriety, and industry of those who are coming up, be not taken care of and preserved, it will be ridiculous to expect, that those who are to succeed next on the stage, should abound in that virtue, ability, and learning, which has hitherto made England considerable in the world. I was going to add courage too, though it has been looked on as the natural inheritance of Englishmen. What has been talked of some late actions at sea, of a kind unknown to our ancestors, gives me occasion to say, that debauchery sinks the courage of men; and when dissoluteness has eaten out the sense of true honor, bravery seldom stays long after it. And I think it impossible to find an instance of any nation, however renowned for their valor, who ever kept their credit in arms, or made themselves redoubtable amongst their neighbors, after corruption had once broke through, and dissolved the restraint of discipline, and vice was grown to such a head that it durst show itself barefaced, without being out of countenance.

VIRTUE.

It is virtue, then, direct virtue, which is the hard and valuable part to be aimed at in education, and not a forward pertness, or any little arts of shifting. All other considerations and accomplishments should give way, and be postponed, to this. This is the solid and substantial good, which tutors should not only read lectures, and talk of; but the labor and art of education should furnish the mind with, and fasten there, and never cease till the young man had a true relish of it, and placed his strength, his glory, and his pleasure in it.

PRIVATE EDUCATION.

The more this advances, the easier way will be made for other accomplishments in their turns. For he that is brought to submit to virtue, will not be refractory, or resty, in anything that becomes him. And, therefore, I can not but prefer breeding of a young gentleman at home in his father's sight, under a good governor, as much the best and safest way to this great and main end of education, when it can be had, and is ordered as it should be. Gentlemen's houses are seldom without variety of company; they should use their sons to all the strange faces that come there, and engage them in conversation with men of parts and breeding, as soon as they are capable of it. And why those who live in the country, should not take them with them, when they make visits of civility to their neighbors, I know not; this I am sure, a father that breeds his son at home, has the opportunity to have him more in his own company, and there give him what encouragement he thinks fit, and can keep him better from the taint of servants, and the meaner sort of people, than is possible to be done abroad. But what shall be resolved in the case, must in great measure be left to the parents, to be determined by their circumstances and conveniences. Only I think it the worst sort of good husbandry for a father not to strain himself a little for his son's breeding, which, let his condition be what it will, is the best portion he can leave him. But if, after all, it shall be thought by some, that the breeding at home has too little company, and that at ordinary schools not such as it should be for a young gentleman, I think there might be ways found out to avoid the inconveniences on the one side and the other.

EXAMPLE.

65. Having under consideration how great the influence of company is, and how prone we are all, especially children, to imitation; I must here take the liberty to mind parents of this one thing, viz., that he that will have his son have a respect for him and his orders, must himself have a great reverence for his son. "*Maxima debetur pueri reverentia.*" You must do nothing before him, which you would not have him imitate. If any thing escape you which you would have pass for a fault in him, he will be sure to shelter himself under your example, and shelter himself so, as that it will not be easy to come at him to correct it in him the right way. If you punish him for what he sees you practice yourself, he will not think that severity to proceed from kindness in you, or carefulness to amend a fault in him; but will be apt to interpret it the peevishness and arbitrary imperiousness of a father, who, without any ground for it, would deny his son the liberty and pleasure he takes himself. Or, if you assume to yourself the liberty you have taken, as a privilege belonging to riper years, to which a child must not aspire, you do but add new force to your exam-

ple, and recommend the action the more powerfully to him. For you must always remember, that children affect to be men earlier than is thought: and they love breeches, not for their cut or ease, but because the having them is a mark or a step towards manhood. What I say of the father's carriage before his children, must extend itself to all those who have any authority over them, or for whom he would have them have any respect.

PUNISHMENTS.

66. But to return to the business of rewards and punishments. All the actions of childishness, and unfashionable carriage, and whatever time and age will of itself be sure to reform, being, (as I have said,) exempt from the discipline of the rod, there will not be so much need of beating children as is generally made use of. To which if we add learning to read, write, dance, foreign languages, &c., as under the same privilege, there will be but very rarely any occasion for blows or force in an ingenuous education. The right way to teach them to those things is, to give them a liking and inclination to what you propose to them to be learned, and that will engage their industry and application. This I think no hard matter to do, if children be handled as they should be, and the rewards and punishments above mentioned be carefully applied, and with them these few rules observed in the method of instructing them.

TASKS.

67. 1. None of the things they are to learn should ever be made a burden to them, or imposed on them as a task. Whatever is so proposed presently becomes irksome: the mind takes an aversion to it, though before it were a thing of delight or indifference. Let a child be but ordered to whip his top at a certain time every day, whether he has or has not a mind to; let this be but required of him as a duty, wherein he must spend so many hours morning and afternoon, and see whether he will not soon be weary of any play at this rate. Is it not so with grown men? What they do cheerfully of themselves, do they not presently grow sick of, and can no more endure, as soon as they find it is expected of them as a duty? Children have as much a mind to show that they are free, that their own good actions come from themselves, that they are absolute and independent, as any of the proudest of you grown men, think of them as you please.

DISPOSITION.

68. 2. As a consequence of this, they should seldom be put about doing even those things you have got an inclination in them to, but when they have a mind and disposition to it. He that loves reading, writing, music, &c., finds yet in himself certain seasons wherein those things have no relish to him: and, if at that time he forces himself to it, he only pothors and wearies himself to no purpose. So it is with children. This change of temper should be carefully observed in them, and the favorable seasons of aptitude and inclination be heedfully laid hold of: and if they are not often enough forward of themselves, a good disposition should be talked into them, before they be set upon any thing. This I think no hard matter for a discreet tutor to do, who has studied his pupil's temper, and will be at a little pains to fill his head with suitable ideas, such as may make him in love with the present business. By this means a great deal of time and tiring would be saved: for a child will learn three times as much when he is in tune, as he will with double the time and pains, when he goes

awkwardly, or is dragged unwillingly to it. If this were minded as it should, children might be permitted to weary themselves with play, and yet have time enough to learn what is suited to the capacity of each age. But no such thing is considered in the ordinary way of education, nor can it well be. That rough discipline of the rod is built upon other principles, has no attraction in it, regards not what humour children are in, nor looks after favorable seasons of inclination. And indeed it would be ridiculous, when compulsion and blows have raised an aversion in the child to his task, to expect he should freely of his own accord leave his play, and with pleasure court the occasions of learning; whereas, were matters ordered right, learning any thing they should be taught might be made as much a recreation to their play, as their play is to their learning. The pains are equal on both sides: nor is it that which troubles them; for they love to be busy, and the change and variety is that which naturally delights them. The only odds is, in that which we call play they act at liberty, and employ their pains, (whereof you may observe them never sparing,) freely; but what they are to learn, is forced upon them; they are called, compelled, and driven to it. This is that which at first entrance balks and cools them; they want their liberty: get them but to ask their tutor to teach them, as they do often their play-fellows, instead of his calling upon them to learn; and they being satisfied that they act as freely in this as they do in other things, they will go on with as much pleasure in it, and it will not differ from their other sports and play. By these ways, carefully pursued, a child may be brought to desire to be taught any thing you have a mind he should learn. The hardest part, I confess, is with the first or eldest; but when once he is set aright, it is easy by him to lead the rest whither one will.

69. Though it be past doubt, that the fittest time for children to learn any thing is when their minds are in tune, and well disposed to it; when neither flagging of spirit, nor intentness of thought upon something else, makes them awkward and averse; yet two things are to be taken care of: 1. that these seasons either not being warily observed, and laid hold on, as often as they return; or else not returning as often as they should; the improvement of the child be not thereby neglected, and so he be let grow into an habitual idleness, and confirmed in this indisposition. 2. That though other things are ill learned when the mind is either indisposed, or otherwise taken up; yet it is of great moment, and worth our endeavors, to teach the mind to get the mastery over itself; and to be able, upon choice, to take itself off from the hot pursuit of one thing, and set itself upon another, with facility and delight; or at any time to shake off its sluggishness, and vigorously employ itself about what reason, or the advice of another, shall direct. This is to be done in children, by trying them sometimes, when they are by laziness unbent, or by avocation bent another way, and endeavoring to make them buckle to the thing proposed. If by this means the mind can get an habitual dominion over itself, lay by ideas or business, as occasion requires, and betake itself to new and less acceptable employments without reluctance or discomposure, it will be an advantage of more consequence than Latin or logic, or most of those things children are usually required to learn.

COMPULSION.

70. Children being more active and busy in that age than in any other part of their life, and being indifferent to any thing they can do, so they may be but

doing; dancing and scotch-hoppers would be the same thing to them, were the encouragements and discouragements equal. But to things we would have them learn, the great and only discouragement I can observe is, that they are called to it; it is made their business; they are teased and chid about it, and do it with trembling and apprehension; or, when they come willingly to it, are kept too long at it, till they are quite tired; all which entrenches too much on that natural freedom they extremely affect. And it is that liberty alone, which gives the true relish and delight to their ordinary play games. Turn the tables, and you will find, they will soon change their application; especially if they see the examples of others, whom they esteem and think above themselves. And if the things which they observe others to do, be ordered so that they insinuate themselves into them, as the privilege of an age or condition above theirs; then ambition and the desire still to get forward, and higher, and to be like those above them, will set them on work, and make them go on with vigor and pleasure; pleasure in what they have begun by their own desire. In which way the enjoyment of their dearly beloved freedom will be no small encouragement to them. To all of which, if there be added the satisfaction of credit and reputation, I am apt to think there will need no other spur to excite their application and assiduity, as much as is necessary. I confess, there needs patience and skill, gentleness and attention, and a prudent conduct, to attain this at first. But why have you a tutor, if there needed no pains? But when this is once established, all the rest will follow more easily than in any more severe and imperious discipline. And I think it no hard matter to gain this point; I am sure it will not be, where children have no ill examples set before them. The great danger therefore I apprehend is only from servants, and other ill-ordered children, or such other vicious or foolish people, who spoil children, both by the ill pattern they set before them in their own ill manners, and by giving them together the two things they should never have at once; I mean, vicious pleasures and commendation.

CHIDING.

71. As children should very seldom be corrected by blows; so, I think, frequent, and especially passionate chiding, of almost as ill consequence. It lessens the authority of the parents, and the respect of the child: for I bid you still remember, they distinguish early betwixt passion and reason: and as they can not but have a reverence for what comes from the latter, so they quickly grow into a contempt of the former; or if it causes a present terror, yet it soon wears off: and natural inclination will easily learn to slight such scarecrows, which make a noise, but are not animated by reason. Children being to be restrained by the parents only in vicious (which in their tender years, are only a few,) things, a look or nod only ought to correct them, when they do amiss; or, if words are sometimes to be used, they ought to be grave, kind and sober, representing the ill, or unbecomingness of the faults, rather than a hasty rating of the child for it, which makes him not sufficiently distinguish whether your dislike be not more directed to him than his fault. Passionate chiding usually carries rough and ill language with it, which has this further ill effect, that it teaches and justifies it in children: and the names that their parents or preceptors give them, they will not be ashamed or backward to bestow on others, having so good authority for the use of them.

OBSTINACY.

72. I foresee here it will be objected to me: what then, will you have children never beaten, nor chid, for any fault? this will be to let loose the reins to all kinds of disorder. Not so much as is imagined, if a right course has been taken in the first seasoning of their minds, and implanting that awe of their parents above-mentioned. For beating, by constant observation, is found to do little good, where the smart of it is all the punishment is feared or felt in it; for the influence of that quickly wears out with the memory of it. But yet there is one, and but one fault, for which I think children should be beaten; and that is obstinacy or rebellion. And in this too I would have it ordered so, if it can be, that the shame of the whipping, and not the pain, should be the greatest part of the punishment. Shame of doing amiss, and deserving chastisement, is the only true restraint belonging to virtue. The smart of the rod, if shame accompanies it not, soon ceases, and is forgotten, and will quickly, by use, loose its terror. I have known the children of a person of quality kept in awe, by the fear of having their shoes pulled off, as much as others by apprehensions of a rod hanging over them. Some such punishment I think better than beating; for it is shame of the fault, and the disgrace that attends it, that they should stand in fear of, rather than pain, if you would have them have a temper truly ingenuous. But stubbornness, and an obstinate disobedience, must be mastered with a force and blows: for this there is no other remedy. Whatever particular action you bid him do, or forbear, you must be sure to see yourself obeyed; no quarter, in this case, no resistance. For when once it comes to be a trial of skill, a contest for mastery betwixt you, as it is, if you command, and he refuses; you must be sure to carry it, whatever blows it costs, if a nod or words will not prevail; unless, for ever after, you intend to live in obedience to your son. A prudent and kind mother, of my acquaintance, was, on such an occasion, forced to whip her little daughter, at her first coming home from nurse, eight times successively, the same morning, before she could master her stubbornness, and obtain a compliance in a very easy and indifferent matter. If she had left off sooner, and stopped at the seventh whipping, she had spoiled the child forever; and, by her unprevailing blows, only confirmed her refractoriness, very hardly afterwards to be cured: but wisely persisting, till she had bent her mind, and suppld her will, the only end of correction and chastisement, she established her authority thoroughly in the very first occasions, and had ever after a very ready compliance and obedience in all things from her daughter. For, as this was the first time, so, I think, it was the last too she ever struck her.

The pain of the rod, the first occasion that requires it, continued and increased without leaving off, till it has thoroughly prevailed, should first bend the mind and settle the parent's authority; and then gravity, mixed with kindness should for ever after keep it.

This, if well reflected on, would make people more wary in the use of the rod and the cudgel; and keep them from being so apt to think beating the safe and universal remedy, to be applied at random, on all occasions. This is certain, however, if it does no good, it does great harm; if it reaches not the mind, and makes not the will supple, it hardens the offender; and, whatever pains it has suffered for it, it does but endear to him his beloved stubbornness, which has got him this time the victory, and prepares him to contest and hope

for it for the future. Thus, I doubt not, but by ill-ordered correction, many have been taught to be obstinate and refractory, who otherwise would have been very pliant and tractable. For, if you punish a child so, as if it were only to revenge the past fault, which has raised your choler; what operation can this have upon his mind, which is the part to be amended? If there were no sturdy humor or willfulness mixed with his fault, there was nothing in it that required the severity of blows. A kind of grave admonition is enough to remedy the slips of frailty, forgetfulness, or inadvertency, and is as much as they will stand in need of. But, if there were a perverseness in the will, if it were a designed, resolved disobedience, the punishment is not to be measured by the greatness or smallness of the matter wherein it appeared, but by the opposition it carries, and stands in, to that respect and submission that is due to the father's orders; which must always be rigorously exacted, and the blows by pauses laid on, till they reach the mind, and you perceive the signs of a true sorrow, shame, and purpose of obedience.

This, I confess, requires something more than setting children a task, and whipping them without any more ado, if it be not done, and done to our fancy. This requires care, attention, observation, and a nice study of children's tempers, and weighing their faults well, before we come to this sort of punishment. But is not that better than always to have a rod in hand, as the only instrument of government; and, by frequent use of it on all occasions, misapply and render inefficacious this last and useful remedy, where there is need of it? For what else can be expected, when it is promiscuously used upon every little slip? When a mistake in concordance, or a wrong position in verse, shall have the severity of the lash, in a well-tempered and industrious lad, as surely as a willful crime in an obstinate and perverse offender; how can such a way of correction be expected to do good on the mind, and set that right, which is the only thing to be looked after? and, when set right, brings all the rest that you can desire along with it.

73. Where a wrong bent of the will wants not amendment, there can be no need of blows. All other faults, where the mind is rightly disposed, and refuses not the government and authority of the father or tutor, are but mistakes, and often be over looked; or, when they are taken notice of, need no other but the gentle remedies of advice, direction, and reproof; till the repeated and willful neglect of these shows the fault to be in the mind, and that a manifest perverseness of the will lies at the root of their disobedience. But whenever obstinacy, which is an open defiance, appears, that can not be winked at, or neglected, but must, in the first instance, be subdued and mastered; only care must be had that we mistake not, and we must be sure it is obstinacy, and nothing else.

74. But since the occasions of punishment, especially beating, are as much to be avoided as may be, I think it should not be often brought to this point. If the awe I spoke of be once got, a look will be sufficient in most cases. Nor indeed should be the same carriage, seriousness, or application be expected from young children, as from those of riper growth. They must be permitted, as I said, the foolish and childish actions suitable to their years, without taking notice of them; inadvertency, carelessness, and gaiety, is the character of that age. I think the severity I spoke of is not to extend itself to such unseasonable restraints; nor is that hastily to be interpreted obstinacy or willfulness, which is the natural product of their age or temper. In such miscarriages they

are to be assisted, and helped towards an amendment, as weak people under a natural infirmity; which, though they are warned of, yet every relapse must not be counted a perfect neglect, and they presently treated as obstinate. Faults of frailty, as they should never be neglected, or let pass without minding; so, unless the will mixed with them, they should never be exaggerated, or very sharply reprov'd; but with a gentle hand set right, as time and age permit. By this means, children will come to see what is in any miscarriage that is chiefly offensive, and so learn to avoid it. This will encourage them to keep their wills right, which is the great business: when they find that it preserves them from any great displeasure; and that in all their other failings they meet with the kind concern and help, rather than the anger and passionate reproaches, of their tutor and parents. Keep them from vice, and vicious dispositions, and such a kind of behavior in general will come, with every degree of their age, as is suitable to that age, and the company they ordinarily converse with: and as they grow in years, they will grow in attention and application. But that your words may always carry weight and authority with them, if it shall happen upon any occasion, that you bid him leave off the doing of any even childish things, you must be sure to carry the point, and not let him have the mastery. But yet, I say, I would have the father seldom interpose his authority and command in these cases, or in any other, but such as have a tendency to vicious habits. I think there are better ways of prevailing with them; and a gentle persuasion in reasoning, (when the first point of submission to your will is got,) will most times do much better.

REASONING.

75. It will perhaps be wondered, that I mention reasoning with children: and yet I can not but think that the true way of dealing with them. They understand it as early as they do language; and if I mis observe not, they love to be treated as rational creatures sooner than is imagined. It is a pride should be cherished in them, and, as much as can be, made the greatest instrument to turn them by.

But when I talk of reasoning, I do not intend any other but such as is suited to the child's capacity and apprehension. Nobody can think a boy of three or seven years old should be argued with as a grown man. Long discourses, and philosophical reasonings, at best amaze and confound, but do not instruct, children. When I say, therefore, that they must be treated as rational creatures, I mean, that you should make them sensible, by the mildness of your carriage, and the composure, even in your correction of them, that what you do is reasonable in you, and useful and necessary for them; and that it is not out of caprice, passion, or fancy, that you command or forbid them any thing. This they are capable of understanding; and there is no virtue they should be excited to, nor fault they should be kept from, which I do not think they may be convinced of: but it must be by such reasons as their age and understanding are capable of, and those proposed always in very few and plain words. The foundations on which several duties are built, and the fountains of right and wrong, from which they spring, are not, perhaps, easily to be let into the minds of grown men, not used to abstract their thoughts from common received opinions. Much less are children capable of reasonings from remote principles. They can not conceive the force of long deductions: the reasons that move

them must be obvious, and level to their thoughts, and such as may, (if I may so say,) be felt and touched. But yet, if their age, temper, and inclinations be considered, they will never want such motives as may be sufficient to convince them. If there be no other more particular, yet these will always be intelligible, and of force, to deter them from any fault fit to be taken notice of in them, viz. that it will be a discredit and disgrace to them, and displease you.

EXAMPLES.

76. But, of all the ways whereby children are to be instructed, and their manners formed, the plainest, easiest, and most efficacious, is to set before their eyes the examples of those things you would have them do or avoid. Which, when they are pointed out to them, in the practice of persons within their knowledge, with some reflections on their beauty or unbecomingness, are of more force to draw or deter their imitation than any discourses which can be made to them. Virtues and vices can by no words be so plainly set before their understandings as the actions of other men will show them, when you direct their observation, and bid them view this or that good or bad quality in their practice. And the beauty or uncomeliness of many things, in good and ill breeding, will be better learnt, and make deeper impressions, on them, in the examples of others, than from any rules or instructions can be given about them.

This is a method to be used, not only whilst they are young; but to be continued, even as long as they shall be under another's tuition or conduct. Nay, I know not whether it be not the best way to be used by a father, as long as he shall think fit, on any occasion, to reform any thing he wishes mended in his son; nothing sinking so gently, and so deep, into men's minds, as example. And what ill they either overlook, or indulge in themselves, they can not but dislike, and be ashamed of, when it is set before them in another.

WHIPPING.

77. It may be doubted concerning whipping, when, as the last remedy, it comes to be necessary; at what times, and by whom it should be done: whether presently upon the committing the fault, whilst it is yet fresh and hot; and whether parents themselves should beat their children. As to the first; I think it should not be done presently, lest passion mingle with it; and so, though it exceed the just proportion, yet it loses of its due weight: for even children discern when we do things in passion. But, as I said before, that has most weight with them, that appears sedately to come from their parents' reason; and they are not without this distinction. Next, if you have any discreet servant capable of it, and has the place of governing your child, (for if you have a tutor, there is no doubt,) I think it is best the smart should come more immediately from another's hand, though by the parent's order, who should see it done; whereby the parent's authority will be preserved, and the child's aversion, for the pain it suffers, rather be turned on the person that immediately inflicts it. For I would have a father seldom strike his child, but upon very urgent necessity, and as the last remedy: and then perhaps it will be fit to do it so that the child should not quickly forget it.

78. But, as I said before, beating is the worst, and therefore the last, means to be used in the correction of children; and that only in cases of

extremity, after all gentler ways have been tried, and proved unsuccessful; which, if well observed, there will be very seldom any need of blows. For, it not being to be imagined that a child will often, if ever, dispute his father's present command in any particular instance; and the father not interposing his absolute authority, in peremptory rules, concerning either childish or indifferent actions, wherein his son is to have his liberty; or concerning his learning or improvement, wherein there is no compulsion to be used; there remains only the prohibition of some vicious actions, wherein a child is capable of obstinacy, and consequently can deserve beating: and so there will be but very few occasions of that discipline to be used by any one, who considers well, and orders his child's education as it should be. For the first seven years, what vices can a child be guilty of, but lying, or some ill-natured tricks; the repeated commission whereof, after his father's direct command against it, shall bring him into the condemnation of obstinacy, and the chastisement of the rod? If any vicious inclination in him be, in the first appearance and instances of it, treated as it should be, first with your wonder; and then if returning again a second time, discountenanced with the severe brow of the father, tutor, and all about him, and a treatment suitable to the state of discredit before mentioned; and this continued till he be made sensible and ashamed of his fault; I imagine there will be no need of any other correction, nor ever any occasion to come to blows. The necessity of such chastisement is usually the consequence only of former indulgences or neglects. If vicious inclinations were watched from the beginning, and the first irregularities which they caused corrected by those gentle ways, we should seldom have to do with more than one disorder at once: which would be easily set right without any stir or noise, and not require so harsh a discipline as beating. Thus, one by one, as they appeared, they might all be weeded out, without any signs or memory that ever they had been there. But we letting their faults, (by indulging and humoring our little ones,) grow up, till they are sturdy and numerous, and the deformity of them makes us ashamed and uneasy, we are fain to come to the plow and the harrow; the spade and the pick-axe must go deep to come at the roots, and all the force, skill, and diligence we can use is scarce enough to cleanse the vitiated seed-plot, overgrown with weeds, and restore us the hopes of fruits to reward our pains in its season.

79. This course, if observed, will spare both father and child the trouble of repeated injunctions, and multiplied rules of doing and forbearing. For I am of opinion, that of those actions which tend to vicious habits, (which are those alone that a father should interpose his authority and commands in,) none should be forbidden children till they are found guilty of them. For such untimely prohibitions, if they do nothing worse, do at least so much towards teaching and allowing them, that they suppose that children may be guilty of them, who would possibly be safer in the ignorance of any such faults. And the best remedy to stop them, is, as I have said, to show wonder and amazement at any such action as hath a vicious tendency, when it is first taken notice of in a child. For example, when he is first found in a lie, or any ill-natured trick, the first remedy should be, to talk to him of it as a strange monstrous matter, that it could not be imagined he would have done; and so shame him out of it.

80. It will be, (it is like,) objected, that whatsoever I fancy of the tractableness of children, and the prevalency of those softer ways of shame and commendation; yet there are many, who will never apply themselves to their

books, and to what they ought to learn, unless they are scourged to it. This, I fear, is nothing but the language of ordinary schools and fashion, which have never suffered the other to be tried as it should be, in places where it could be taken notice of. Why, else, does the learning of Latin and Greek need the rod, when French and Italian need it not? Children learn to dance and fence without whipping: nay, arithmetic, drawing, &c., they apply themselves well enough to, without beating; which would make one suspect, that there is something strange, unnatural, and disagreeable to that age in the things required in grammar-schools, or in the methods used there, that children can not be brought to, without the severity of the lash, and hardly with that too; or else, that it is a mistake that those tongues could not be taught them without beating.

§1. But let us suppose some so negligent or idle, that they will not be brought to learn by the gentle ways proposed, (for we must grant that there will be children found of all tempers;) yet it does not thence follow that the rough discipline of the cudgel is to be used to all. Nor can any one be concluded unmanageable by the milder methods of government, till they have been thoroughly tried upon him; and, if they will not prevail with him to use his endeavors, and do what is in his power to do, we make no excuses for the obstinate: blows are the proper remedies for those: but blows laid on in a way different from the ordinary. He that willfully neglects his book, and stubbornly refuses anything he can do, required of him by his father, expressing himself in a positive serious command, should not be corrected with two or three angry lashes, for not performing his task, and the same punishment repeated again and again, upon every the like default: but, when it is brought to that pass, that willfulness evidently shows itself and makes blows necessary, I think the chastisement should be a little more sedate, and a little more severe, and the whipping, (mingled with admonition between,) so continued, till the impressions of it, on the mind, were found legible in the face, voice, and submission of the child, not so sensible of the smart, as of the fault he has been guilty of, and melting in true sorrow under it. If such a correction as this tried some few times at fit distances, and carried to the utmost severity, with the visible displeasure of the father all the while, will not work the effect, turn the mind, and produce a future compliance; what can be hoped from blows, and to what purpose should they be any more used? Beating, when you can expect no good from it, will look more like the fury of an enraged enemy than the good-will of a compassionate friend; and such chastisement carries with it only provocation, without any prospect of amendment. If it be any father's misfortune to have a son thus perverse and untractable, I know not what more he can do but pray for him. But I imagine, if a right course be taken with children from the beginning, very few will be found to be such; and when there are any such instances, they are not to be the rule for education of those who are better natured, and may be managed with better usage.

TUTORS AND GOVERNORS.

§2. If a tutor can be got, that, thinking himself in the father's place, charged with his care, and relishing these things, will at the beginning apply himself to put them in practice, he will afterwards find his work very easy: and you will, I guess, have your son in a little time a greater proficient in both learning and breeding than perhaps you imagine. But let him by no means beat him, at any time, without your consent and direction; at least till you have expe-

rience of his discretion and temper. But yet, to keep up his authority with his pupil, besides concealing that he has not the power of the rod, you must be sure to use him with great respect yourself, and cause all your family to do so too. For you can not expect your son should have any regard for one whom he sees you, or his mother, or others slight. If you think him worthy of contempt, you have chosen amiss; and if you show any contempt of him, he will hardly escape it from your son: and whenever that happens, whatever worth he may have in himself, and abilities for this employment, they are all lost to your child, and can afterwards never be made useful to him.

83. As the father's example must teach the child respect for his tutor; so the tutor's example must lead the child into those actions he would have him do. His practice must by no means cross his precepts, unless he intend to set him wrong. It will be to no purpose for the tutor to talk of the restraint of the passions, whilst any of his own are let loose; and he will in vain endeavor to reform any vice or indecency in his pupil which he allows in himself. Ill patterns are sure to be followed more than good rules: and, therefore, he must also carefully preserve him from the influence of ill precedents, especially the most dangerous of all, the examples of the servants; from whose company he is to be kept, not by prohibitions, for that will but give him an itch after it, but by other ways I have mentioned.

84. In all the whole business of education, there is nothing like to be less hearkened to, or harder to be well observed, than what I am now going to say; and that is that children should, from their first beginning to talk, have some discreet, sober, nay wise person about them, whose care it should be to fashion them aright and keep them from all ill, especially the infection of bad company. I think this province requires great sobriety, temperance, tenderness, diligence, and discretion; qualities hardly to be found united in persons that are to be had for ordinary salaries, nor easily to be found anywhere. As to the charge of it, I think it will be the money best laid out that can be about our children; and, therefore, though it may be expensive more than is ordinary, yet it can not be thought dear. He that at any rate procures his child a good mind, well-principled, tempered to virtue and usefulness, and adorned with civility and good breeding, makes a better purchase for him, than if he had laid out the money for an addition of more earth to his former acres. Spare it in toys and play-games, in silk and ribbons, laces and other useless expenses, as much as you please; but be not sparing in so necessary a part as this. It is not good husbandry to make his fortune rich, and his mind poor. I have often, with great admiration, seen people lavish it profusely in tricking up their children in fine clothes, lodging, and feeding them sumptuously, allowing them more than enough of useless servants; and yet at the same time starve their minds, and not take sufficient care to cover that which is the most shameful nakedness, viz., their natural wrong inclinations and ignorance. This I can look on as no other than a sacrificing to their own vanity; it showing more their pride than true care of the good of their children. Whatsoever you employ to the advantage of your son's mind will show your true kindness, though it be to the lessening of his estate. A wise and good man can hardly want either the opinion or reality of being great and happy. But he that is foolish or vicious, can be neither great nor happy, what estate soever you leave him: and I ask you whether there be not men in the world whom you had rather have your son be,

with five hundred pounds per annum, than some other you know, with five thousand pounds?

85. The consideration of charge ought not, therefore, to deter those who are able: the great difficulty will be, where to find a proper person. For those of small age, parts and virtue, are unfit for this employment: and those that have greater, will hardly be got to undertake such a charge. You must, therefore, look out early, and inquire everywhere; for the world has people of all sorts: and I remember, Montaigne says in one of his essays, that the learned Castalio was fain to make trenchers at Basil, to keep himself from starving, when his father would have given any money for such a tutor for his son, and Castalio have willingly embraced such an employment upon very reasonable terms: but this was for want of intelligence.

86. If you find it difficult to meet with such a tutor as we desire, you are not to wonder. I only can say, spare no care nor cost to get such an one. All things are to be had that way: and I dare assure you, that, if you can get a good one, you will never repent the charge; but will always have the satisfaction to think it the money, of all other, the best laid out. But be sure take no body upon friends, or charitable, no, nor bare great commendations. Nay, if you will do as you ought, the reputation of a sober man, with a good stock of learning, (which is all usually required in a tutor,) will not be enough to serve your turn. In this choice be as curious as you would be in that of a wife for him: for you must not think of trial, or changing afterwards; that will cause great inconvenience to you, and greater to your son. When I consider the scruples and cautions I here lay in your way, methinks it looks as if I advised you to something which I would have offered at, but in effect not done. But he that shall consider, how much the business of a tutor, rightly employed, lies out of the road; and how remote it is from the thoughts of many, even of those who propose to themselves this employment; will perhaps be of my mind, that one fit to educate and form the mind of a young gentleman is not everywhere to be found; and that more than ordinary care is to be taken in the choice of him, or else you may fall of your end.

87. The character of a sober man, and a scholar, is, as I have above observed, what every one expects in a tutor. This generally is thought enough, and is all that parents commonly look for. But when such an one has emptied out, into his pupil, all the Latin and logic he has brought from the university, will that furniture make him a fine gentleman? Or, can it be expected, that he should be better bred, better skilled in the world, better principled in the grounds and foundations of true virtue and generosity, than his young tutor is?

To form a young gentleman, as he should be, it is fit his governor should himself be well-bred, understand the ways of carriage, and measures of civility, in all the variety of persons, times, and places; and keep his pupil, as much as his age requires, constantly to the observation of them. This is an art not to be learnt, nor taught by books: nothing can give it but good company and observation joined together. The tailor may make his clothes modish, and the dancing-master give fashion to his motions; yet neither of these, though they set off well, make a well-bred gentleman: no, though he have learning to boot; which, if not well managed, makes him more impertinent and intolerable in conversation. Breeding is that which sets a gloss upon all his other good qualities, and renders them useful to him, in procuring him the esteem and good will

of all that he comes near. Without good breeding, his other accomplishments make him pass but for proud, conceited, vain, or foolish.

Courage, in an ill-bred man, has the air, and escapes not the opinion, of brutality: learning becomes pedantry; wit, buffoonery; plainness, rusticity; good-nature, fawning: and there can not be a good quality in him which want of breeding will not warp, and disfigure to his disadvantage. Nay, virtue and parts, though they are allowed their due commendation, yet are not enough to procure a man a good reception, and make him welcome wherever he comes. Nobody contents himself with rough diamonds, and wears them so, who would appear with advantage. When they are polished and set, then they give a lustre. Good qualities are the substantial riches of the mind; but it is good breeding sets them off: and he that will be acceptable, must give beauty as well as strength to his actions. Solidity, or even usefulness, is not enough: a graceful way and fashion, in everything, is that which gives the ornament and liking. And, in most cases, the manner of doing is of more consequence than the thing done; and upon that depends the satisfaction, or disgust wherewith it is received. This, therefore, which lies not in the putting off the hat, nor making of compliments, but in a due and free composure of language, looks, motion, posture, place, &c., suited to persons and occasions, and can be learned only by habit and use, though it be above the capacity of children, and little ones should not be perplexed about it; yet it ought to be begun, and in a good measure learned, by a young gentleman whilst he is under a tutor, before he comes into the world upon his own legs; for then usually it is too late to hope to reform several habitual indecencies, which lie in little things. For the carriage is not as it should be, till it is become natural in every part; falling, as skillful musicians' fingers do, into harmonious order, without care and without thought. If in conversation a man's mind be taken up with a solicitous watchfulness about any part of his behavior, instead of being mended by it, it will be constrained, uneasy, and ungraceful.

Besides, this part is most necessary to be formed by the hands and care of a governor: because, though the errors committed in breeding are the first that are taken notice of by others, yet they are the last that any one is told of. Not but that the malice of the world is forward enough to tattle of them; but it is always out of his hearing who should make profit of their judgment, and reform himself by their censure. And, indeed, this is so nice a point to be meddled with, that even those who are friends, and wish it were mended, scarce ever dare mention it, and tell those they love that they are guilty in such or such cases of ill breeding. Errors in other things may often with civility be shown another; and it is no breach of good manners, or friendship, to set him right in other mistakes: but good breeding itself allows not a man to touch upon this; or to insinuate to another, that he is guilty of want of breeding. Such information can come only from those who have authority over them: and from them too it comes very hardly and harshly to a grown man; and, however softened, goes but ill down with any one who has lived ever so little in the world. Wherefore, it is necessary that this part should be the governor's principal care; that an habitual gracefulness, and politeness in all his carriage, may be settled in his charge, as much as may be, before he goes out of his hands: and that he may not need advice in this point when he has neither time nor disposition to receive it, nor has any body left to give it him. The tutor, therefore, ought in the first place to be well-bred: and a young gentleman who gets

this one qualification from his governor, sets out with great advantage; and will find, that this one accomplishment will more open his way to him, get him more friends, and carry him farther in the world, than all the hard words, or real knowledge, he has got from the liberal arts, or his tutor's learned encyclopaedia; not that those should be neglected, but by no means preferred, or suffered to thrust out the other.

88. Besides being well-bred, the tutor should know the world well; the ways, the humors, the follies, the cheats, the faults of the age he is fallen into, and particularly of the country he lives in. These he should be able to show to his pupil, as he finds him capable; teach him skill in men, and their manners; pull off the mask which their several callings and pretenses cover them with; and make his pupil discern what lies at the bottom under such appearances; that he may not, as unexperienced young men are apt to do, if they are unwarmed, take one thing for another, judge by the outside, and give himself up to show, and the insinuation of a fair carriage, or an obliging application. A governor should teach his scholar to guess at, and beware of the designs of men he hath to do with, neither with too much suspicion, nor too much confidence; but, as the young man is by nature most inclined to either side, rectify him, and bend him the other way. He should accustom him to make as much as is possible a true judgment of men by those marks which serve best to show what they are, and give a prospect into their inside; which often shows itself in little things; especially when they are not in parade, and upon their guard. He should acquaint him with the true state of the world, and dispose him to think no man better or worse, wiser or foolisher, than he really is. Thus, by safe and insensible degrees, he will pass from a boy to a man; which is the most hazardous step in all the whole course of life. This, therefore, should be carefully watched, and a young man with great diligence handed over it; and not, as now usually is done, be taken from a governor's conduct, and all at once thrown into the world under his own, not without manifest danger of immediate spoiling; there being nothing more frequent, than instances of the great looseness, extravagancy, and debauchery, which young men have run into, as soon as they have been let loose from a severe and strict education: which I think may be chiefly imputed to their wrong way of breeding, especially in this part; for having been bred up in a great ignorance of what the world truly is, and finding it quite another thing, when they come into it, than what they were taught it should be, and so imagined it was, are easily persuaded, by other kind of tutors, which they are sure to meet with, that the discipline they were kept under, and the lectures that were read to them, were but the formalities of education, and the restraints of childhood; that the freedom belonging to men, is to take their swing in a full enjoyment of what was before forbidden them. They show the young novice the world full of fashionable and glittering examples of this everywhere, and he is presently dazzled with them. My young master failing not to be willing to show himself a man, as much as any of the sparks of his years, lets himself loose to all the irregularities he finds in the most debauched; and thus courts credit and manliness, in the casting off the modesty and sobriety, he has till then been kept in; and thinks it brave, at his first setting out, to signalize himself in running counter to all the rules of virtue, which have been preached to him by his tutor.

The showing him the world as really it is, before he comes wholly into it, is one of the best means, I think, to prevent this mischief. He should, by degrees,

be informed of the vices in fashion, and warned of the applications and designs of those, who will make it their business to corrupt him. He should be told the arts they use, and the trains they lay; and now and then have set before him the tragical or ridiculous examples of those, who are ruining, or ruined this way. The age is not like to want instances of this kind, which should be made landmarks to him; that by the disgraces, diseases, beggary, and shame of hopeful young men thus brought to ruin, he may be cautioned, and be made to see, how those join in the contempt and neglect of them that are undone, who by pretences of friendship and respect led them into it, and help to prey upon them whilst they were undoing; that he may see, before he buys it by a too dear experience that, those who persuade him not to follow the sober advices he has received from his governors, and the counsel of his own reason, which they call being governed by others, do it only, that they may have the government of him themselves; and make him believe he goes like a man of himself, by his own conduct, and for his own pleasure; when, in truth, he is wholly as a child led by them into those vices, which best serve their purposes. This is a knowledge which, upon all occasions, a tutor should endeavor to instill, and by all methods try to make him comprehend, and thoroughly relish.

I know it is often said, that to discover to a young man the vices of the age, is to teach them him. That I confess is a good deal so, according as it is done; and, therefore, requires a discreet man of parts, who knows the world, and can judge of the temper, inclination and weak side of his pupil. This farther is to be remembered, that it is not possible now (as perhaps formerly it was) to keep a young gentleman from vice, by a total ignorance of it; unless you will all his life mew him up in a closet, and never let him go into company. The longer he is kept thus hood-winked, the less he will see, when he comes abroad into open day-light, and be the more exposed to be a prey to himself, and others. And an old boy at his first appearance, with all the gravity of his ivy-bush about him, is sure to draw on him the eyes and chirping of the whole town volery; amongst which, there will not be wanting some birds of prey, that will presently be on the wing for him.

The only fence against the world is, a thorough knowledge of it; into which a young gentleman should be entered by degrees, as he can bear it; and the earlier the better, so he be in safe and skillful hands to guide him. The scene should be gently opened, and his entrance made step by step, and the dangers pointed out that attend him, from the several degrees, tempters, designs, and clubs of men. He should be prepared to be shocked by some, and caressed by others; warned who are like to oppose, who to mislead, who to undermine him, and who to serve him. He should be instructed how to know, and distinguish men; where he should let them see, and when dissemble the knowledge of them, and their aims and workings. And if he be too forward to venture upon his own strength and skill, the perplexity and trouble of a misadventure now and then, that reaches not his innocence, his health, or reputation, may not be an ill way to teach him more caution.

This, I confess, containing one great part of wisdom, is not the product of some superficial thoughts, or much reading; but the effect of experience and observation in a man, who has lived in the world with his eyes open, and conversed with men of all sorts. And, therefore, I think it of most value to be instilled into a young man, upon all occasions, which offer themselves, that when he comes to launch into the deep himself, he may not be like one at sea

without a line, compass, or sea-chart; but may have some notice beforehand of the rocks and shoals, the currents and quicksands, and know a little how to steer, that he sink not, before he get experience. He that thinks not this of more moment to his son, and for which he more needs a governor, than the languages and learned sciences, forgets of how much more use it is to judge right of men and manage his affairs wisely with them, than to speak Greek and Latin, or argue in mood and figure; or to have his head filled with the abstruse speculations of natural philosophy and metaphysics; nay, than to be well versed in Greek and Roman writers, though that be much better for a gentleman than to be a good peripatetic or Cartesian: because those ancient authors observed and painted mankind well, and give the best light into that kind of knowledge. He that goes into the eastern parts of Asia, will find able and acceptable men, without any of these: but without virtue, knowledge of the world, and civility, an accomplished and valuable man can be found nowhere.

A great part of the learning now in fashion in the schools of Europe, and that goes ordinarily into the round of education, a gentleman may in a good measure be unfurnished with, without any great disparagement to himself, or prejudice to his affairs. But prudence and good breeding are, in all the stations and occurrences of life, necessary; and most young men suffer in the want of them, and come rawer, and more awkward, into the world than they should, for this very reason, because these qualities, which are, of all other, the most necessary to be taught, and stand most in need of the assistance and help of a teacher, are generally neglected, and thought but a slight, or no part of a tutor's business. Latin and learning make all the noise: and the main stress is laid upon his proficiency in things, a great part whereof belongs not to a gentleman's calling; which is to have the knowledge of a man of business, a carriage suitable to his rank, and to be eminent and useful in his country, according to his station. Whenever either spare hours from that, or an inclination to perfect himself in some parts of knowledge, which his tutor did but just enter him in, set him upon any study; the first rudiments of it, which he learned before, will open the way enough for his own industry to carry him as far as his fancy will prompt, or his parts enable him to go: or, if he thinks it may save his time and pains, to be helped over some difficulties by the hands of a master, he may then take a man that is perfectly well skilled in it, or choose such an one as he thinks fittest for his purpose. But to initiate his pupil in any part of learning, as far as is necessary for a young man in the ordinary course of his studies, an ordinary skill in the governor is enough. Nor is it requisite that he should be a thorough scholar, or possess in perfection all those sciences, which it is convenient a young gentleman should have a taste of, in some general view, or short system. A gentleman that would penetrate deeper, must do it by his own genius and industry afterwards: for nobody ever went far in knowledge, or became eminent in any of the sciences by the discipline and constraint of a master.

The great work of a governor is to fashion the carriage, and form the mind; to settle in his pupil good habits, and the principles of virtue and wisdom; to give him by little and little, a view of mankind; and work him into a love and imitation of what is excellent and praiseworthy; and in the prosecution of it, to give him vigor, activity and industry. The studies which he sets him upon, are but as it were the exercises of his Faculties, and employment of his time, to keep him from sauntering and idleness, to teach him application, and accus-

tom him to take pains, and to give him some little taste to what his own industry must perfect. For who expects, that under a tutor a young gentleman should be an accomplished critic, orator or logician; go to the bottom of metaphysics, natural philosophy or mathematics; or be a master in history or chronology? though something of each of these is to be taught him: but it is only to open the door that he may look in, and, as it were, begin an acquaintance, but not to dwell there: and a governor would be much blamed, that should keep his pupil too long, and lead him too far in most of them. But of good breeding, knowledge of the world, virtue, industry, and a love of reputation, he can not have too much: and if he have these, he will not long want what he needs or desires of the other.

And, since it can not be hoped he should have time and strength to learn all things, most pains should be taken about that which is most necessary; and that principally looked after which will be of most and frequentest use to him in the world.

Seneca complains of the contrary practice in his time; and yet the Burgersdices and the Scheiblers did not swarm in those days, as they do now in these. What would he have thought, if he had lived now, when the tutors think it their great business to fill the studies and heads of their pupils with such authors as these? He would have had much more reason to say, as he does, "*Non vitæ, sed scholæ discimus*," We learn not to live, but to dispute; and our education fits us rather for the university than the world. But it is no wonder if those who make the fashion suit it to what they have, and not to what their pupils want. The fashion being once established, who can think it strange, that in this, as well as in all other things, it should prevail; and that the greatest part of those, who find their account in an easy submission to it, should be ready to cry out heresy, when any one departs from it? It is, nevertheless, matter of astonishment, that men of quality, and parts, should suffer themselves to be so far misled by custom and implicit faith. Reason, if consulted with, would advise that their children's time should be spent in acquiring what might be useful to them when they come to be men; rather than to have their heads stuffed with a deal of trash, a great part whereof they usually never do, (it is certain they never need to,) think on again as long as they live; and so much of it as does stick by them, they are only the worse for. This is so well known, that I appeal to parents themselves, who have been at cost to have their young heirs taught it, whether it be not ridiculous for their sons to have any tincture of that sort of learning, when they come abroad into the world; whether any appearance of it would not lessen and disgrace them in company. And that certainly must be an admirable acquisition, and deserves well to make a part in education, which men are ashamed of, where they are most concerned to show their parts and breeding.

There is yet another reason, why politeness of manners, and knowledge of the world, should principally be looked after in a tutor: and that is, because a man of parts and years may enter a lad far enough in any of those sciences, which he has no deep insight into himself. Books in these will be able to furnish him, and give him light and precedency enough, to go before a young follower: but he will never be able to set another right in the knowledge of the world, and, above all, in breeding, who is a novice in them himself.

This is a knowledge he must have about him, worn into him by use and conversation, and a long forming himself by what he has observed to be practiced

and allowed in the best company. This, if he has it not of his own, is nowhere to be borrowed, for the use of his pupil: or if he could find pertinent treatises of it in books, that would reach all the particulars of an English gentleman's behavior; his own ill-fashioned example, if he be not well-bred himself, would spoil all his lectures; it being impossible, that any one should come forth well-fashioned out of unpolished, ill-bred company.

I say this, not that I think such a tutor is every day to be met with, or to be had at the ordinary rates: but that those, who are able, may not be sparing of inquiry or cost in what is of so great moment; and that other parents, whose estates will not reach to greater salaries, may yet remember what they should principally have an eye to, in the choice of one to whom they would commit the education of their children; and what part they should chiefly look after themselves, whilst they are under their care, and as often as they come within their observation; and not think, that all lies in Latin and French, or some dry systems of logic and philosophy.

FAMILIARITY.

89. But to return to our method again. Though I have mentioned the severity of the father's brow, and the awe settled thereby in the mind of children when young, as one main instrument whereby their education is to be managed; yet I am far from being of an opinion, that it should be continued all along to them whilst they are under the discipline and government of pupilage, I think it should be relaxed, as fast as their age, discretion, and good behavior could allow it even to that degree, that a father will do well as his son grows up, and is capable of it, to talk familiarly with him; nay, ask his advice, and consult with him about those things wherein he has any knowledge or understanding. By this the father will gain two things, both of great moment. The one is, that it will put serious considerations into his son's thoughts, better than any rules or advices he can give him. The sooner you treat him as a man, the sooner he will begin to be one; and if you admit him into serious discourses sometimes with you, you will insensibly raise his mind above the usual amusements of youth, and those trifling occupations which it is commonly wasted in. For it is easy to observe, that many young men continue longer in the thought and conversation of school-boys, than otherwise they would, because their parents keep them at that distance, and in that low rank, by all their carriage to them.

90. Another thing of greater consequence, which you will obtain by such a way of treating him, will be his friendship. Many fathers, though they proportion to their sons liberal allowances, according to their age and condition, yet they keep the knowledge of their estates and concerns from them with as much reservedness as if they were guarding a secret of state from a spy or an enemy. This, if it looks not like jealousy, yet it wants those marks of kindness and intimacy, which a father should show to his son, and, no doubt, often hinders or abates that cheerfulness and satisfaction wherewith a son should address himself to, and rely upon his father. And I can not but often wonder to see fathers, who love their sons very well, yet so order the matter by a constant stiffness, and a mien of authority and distance to them all their lives, as if they were never to enjoy or have any comfort from those they love best in the world till they have lost them by being removed into another. Nothing cements and

establishes friendship and good-will so much as confident communication of concerns and affairs. Other kindnesses, without this, leave still some doubts; but when your son sees you open your mind to him, when he finds that you interest him in your affairs as things you are willing should, in their turn, come into his hands, he will be concerned for them as for his own, wait his season with patience, and love you in the mean time, who keep him not at the distance of a stranger. This will also make him see, that the enjoyment you have is not without care, which the more he is sensible of, the less will he envy you the possession, and the more think himself happy under the management of so favorable a friend, and so careful a father. There is scarce any young man of so little thought, or so void of sense, that would not be glad of a sure friend, that he might have recourse to, and freely consult on occasion. The reservedness and distance that fathers keep, often deprive their sons of that refuge which would be of more advantage to them than a hundred rebukes and chidings. Would your son engage in some frolic, or take a vagary, were it not much better he should do it with than without your knowledge? For since allowances for such things must be made to young men, the more you know of his intrigues and designs, the better will you be able to prevent great mischiefs; and, by letting him see what is like to follow, take the right way of prevailing with him to avoid less inconveniences. Would you have him open his heart to you, and ask your advice? You must begin to do so with him first, and by your carriage beget that confidence.

91. But whatever he consults you about, unless it lead to some fatal and irremediable mischief, be sure you advise only as a friend of more experience; but with your advice mingle nothing of command or authority, nor more than you would to your equal, or a stranger. That would be to drive him forever from any farther demanding, or receiving advantage from your counsel. You must consider that he is a young man, and has pleasures and fancies which you are passed. You must not expect his inclinations should be just as yours, nor that at twenty he should have the same thoughts you have at fifty. All that you can wish is, that since youth must have some liberty, some outleaps, they might be with the ingenuity of a son, and under the eye of a father, and then no very great harm can come of it. The way to obtain this, as I said before, is (according as you find him capable,) to talk with him about your affairs, propose matters to him familiarly, and ask his advice; and when he ever lights on the right follow it as his, and if it succeed well, let him have the commendation. This will not at all lessen your authority, but increase his love and esteem of you. Whilst you keep your estate, the staff will still be in your own hands, and your authority the surer, the more it is strengthened with confidence and kindness. For you have not that power you ought to have over him, till he comes to be more afraid of offending so good a friend than of losing some part of his future expectation.

92. Familiarity of discourse, if it can become a father to his son, may much more be condescended to by a tutor to his pupil. All their time together should not be spent in reading of lectures, and magisterially dictating to him what he is to observe and follow, hearing him in his turn, and using him to reason about what is proposed, will make the rules go down the easier, and sink the deeper, and will give him a liking to study and instruction, and he will then begin to value knowledge, when he sees that it enables him to discourse, and he finds

the pleasure and credit of bearing a part in the conversation, and of having his reasons sometimes approved and hearkened to. Particularly in morality, prudence, and breeding, cases should be put to him, and his judgment asked; this opens the understanding better than maxims, how well soever explained, and settles the rules better in the memory for practice. This way lets things into the mind, which stick there and retain their evidence with them; whereas words at best are faint representations, being not so much as the true shadows of things, and are much sooner forgotten. He will better comprehend the foundations and measures of decency and justice, and have livelier and more lasting impressions of what he ought to do, by giving his opinion on cases proposed, and reasoning with his tutor on fit instances, than by giving a silent, negligent, sleepy audience to his tutor's lectures, and much more than by captious logical disputes, or set declamations of his own, upon any question. The one sets the thoughts upon wit, and false colors, and not upon truth; the other teaches fallacy, wrangling, and opiniatry, and they are both of them things that spoil the judgment, and put a man out of the way of right and fair reasoning, and therefore carefully to be avoided by one who would improve himself, and be acceptable to others.

REVERENCE.

93. When, by making your son sensible that he depends on you, and is in your power, you have established your authority, and by being inflexibly severe in your carriage to him, when obstinately persisting in any ill-natured trick which you have forbidden, especially lying, you have imprinted on his mind that awe which is necessary; and, on the other side, when (by permitting him the full liberty due to his age, and laying no restraint in your presence to those childish actions, and gayety of carriage which, whilst he is very young, are as necessary to him as meat or sleep,) you have reconciled him to your company, and made him sensible of your care and love of him by indulgence and tenderness, especially caressing him on all occasions wherein he does any thing well, and being kind to him, after a thousand fashions, suitable to his age, which nature teaches parents better than I can; when, I say, by these ways of tenderness and affection, which parents never want for their children, you have also planted in him a particular affection for you; he is then in the state you could desire, and you have formed in his mind that true reverence which is always afterwards carefully to be continued and maintained in both parts of it, love and fear, as the great principles whereby you will always have hold upon him to turn his mind to the ways of virtue and honor.

TEMPER.

94. When this foundation is once well laid, and you find this reverence begin to work in him, the next thing to be done is carefully to consider his temper and the particular constitution of his mind. Stubbornness, lying, and ill-natured actions, are not (as has been said,) to be permitted in him from the beginning, whatever his temper be; those seeds of vices are not to be suffered to take any root, but must be carefully weeded out as soon as ever they begin to show themselves in him; and your authority is to take place and influence his mind from the very dawning of any knowledge in him, that it may operate as a natural principle, whereof he never perceived the beginning, never knew that it was, or could be otherwise. By this, if the reverence he owes you be estab-

lished early, it will always be sacred to him, and it will be as hard for him to resist it, as the principles of his nature.

95. Having thus very early set up your authority, and, by the gentler applications of it, shamed him out of what leads towards an immoral; habit as soon as you have observed it in him, (for I would by no means have chiding used, much less blows, till obstinacy and incorrigibleness make it absolutely necessary,) it will be fit to consider which way the natural make of his mind inclines him. Some men, by the unalterable frame of their constitutions, are stout, others timorous; some confident, others modest, tractable or obstinate, curious or careless, quick or slow. There are not more differences in men's faces, and the outward lineaments of their bodies, than there are in the makes and tempers of their minds, only there is this difference, that the distinguishing characters of the face, and the lineaments of the body, grow more plain and visible with time and age, but the peculiar physiognomy of the mind is most discernible in children before art and cunning have taught them to hide their deformities, and conceal their ill inclinations under a dissembled outside.

96. Begin, therefore, betimes nicely to observe your son's temper, and that when he is under least restraint, in his play, and as he thinks, out of your sight. See what are his predominant passions, and prevailing inclinations; whether he be fierce or mild, bold or bashful, compassionate or cruel, open or reserved, &c. For as these are different in him, so are your methods to be different, and your authority must hence take measures to apply itself different ways to him. These native propensities, these prevalences of constitution, are not to be cured by rules, or a direct contest; especially those of them that are the humbler and meaner sort, which proceed from fear and lowness of spirit; though with art they may be much mended, and turned to good purpose. But this be sure of, after all is done, the bias will always hang on that side where nature first placed it; and, if you carefully observe the characters of his mind now in the first scenes of his life, you will ever after be able to judge which way his thoughts lean, and what he aims at even hereafter, when, as he grows up, the plot thickens, and he puts on several shapes to act it.

DOMINION.

97. I told you before, that children love liberty, and therefore they should be brought to do the things that are fit for them, without feeling any restraint laid upon them. I now tell you they love something more, and that is dominion; and this is the first original of most vicious habits that are ordinary and natural. This love of power and dominion shows itself very early, and that in these two things.

98. 1. We see children (as soon almost as they are born, I am sure long before they can speak,) cry, grow peevish, sullen, and out of humor, for nothing but to have their wills. They would have their desires submitted to by others; they contend for a ready compliance from all about them, especially from those that stand near or beneath them in age or degree, as soon as they come to consider others with those distinctions.

99. 2. Another thing wherein they show their love of dominion, is their desire to have things to be theirs; they would have property and possession, pleasing themselves with the power which that seems to give, and the right they thereby have to dispose of them as they please. He that has not observed these two humors working very betimes in children, has taken little

notice of their actions, and he who thinks that these two roots of almost all the injustice and contention that so disturb human life, are not early to be weeded out, and contrary habits introduced, neglects the proper season to lay the foundations of a good and worthy man. To do this, I imagine, these following things may somewhat conduce.

CRAVING.

100. 1. That a child should never be suffered to have what he craves, much less what he cries for, I had said, or so much as speaks for. But that being apt to be misunderstood and interpreted as if I meant a child should never speak to his parents for any thing, which will perhaps be thought to lay too great a curb on the minds of children, to the prejudice of that love and affection which should be between them and their parents, I shall explain myself a little more particularly. It is fit that they should have liberty to declare their wants to their parents, and that with all tenderness they should be hearkened to, and supplied at least whilst they are very little. But it is one thing to say, I am hungry; another to say, I would have roast-meat. Having declared their wants, their natural wants, the pain they feel from hunger, thirst, cold, or any other necessity of nature, it is the duty of their parents, and those about them, to relieve them; but children must leave it to the choice and ordering of their parents what they think properest for them, and how much, and must not be permitted to choose for themselves, and say, I would have wine, or white bread; the very naming of it should make them lose it.

101. That which parents should take care of here, is to distinguish between the wants of fancy and those of nature, which Horace has well taught them to do in this verse,

"Quæ humana sibi doleat natura negatis."

Those are truly natural wants, which reason alone, without some other help, is not able to fence against nor keep from disturbing us. The pains of sickness and hurts, hunger, thirst, and cold, want of sleep and rest, or relaxation of the part wearied with labor, are what all men feel, and the best disposed mind can not but be sensible of their uneasiness, and therefore ought, by fit applications, to seek their removal, though not with impatience, or over-great haste, upon the first approaches of them, where delay does not threaten some irreparable harm. The pains that come from the necessities of nature, are monitors to us to beware of greater mischiefs, which they are the forerunners of, and therefore they must not be wholly neglected, nor strained too far. But yet, the more children can be inured to hardships of this kind, by a wise care to make them stronger in body and mind, the better it will be for them. I need not here give any caution to keep within the bounds of doing them good, and to take care that what children are made to suffer should neither break their spirits, nor injure their health, parents being but too apt of themselves to incline, more than they should, to the softer side.

But whatever compliance the necessities of nature may require, the wants of fancy children should never be gratified in, nor suffered to mention. The very speaking for any such thing should make them lose it. Clothes, when they need, they must have; but if they speak for this stuff, or that color, they should be sure to go without it. Not that I would have parents purposely cross the desires of their children in matters of indifferency; on the contrary, where their carriage deserves it, and one is sure it will not corrupt or effeminate their

minds, and make them fond of trifles, I think all things should be contrived, as much as could be, to their satisfaction, that they might find the ease and pleasure of doing well. The best for children is, that they should not place any pleasure in such things at all, nor regulate their delight by their fancies; but be indifferent to all that nature has made so. This is what their parents and teachers should chiefly aim at; but till this be obtained, all that I oppose here, is the liberty of asking; which, in these things of conceit, ought to be restrained by a constant forfeiture annexed to it.

This may perhaps be thought a little too severe, by the natural indulgence of tender parents, but yet it is no more than necessary. For since the method I propose is to banish the rod, else restraint of their tongues will be of great use to settle that awe we have elsewhere spoken of, and to keep up in them the respect and reverence due to their parents. Next, it will teach them to keep in, and so master their inclinations. By this means they will be brought to learn the art of stifling their desires, as soon as they rise up in them, when they are easiest to be subdued. For giving vent, gives life and strength to our appetites, and he that has the confidence to turn his wishes into demands, will be but a little way from thinking he ought to obtain them. This I am sure of, every one can more easily bear a denial from himself, than from anybody else. They should therefore be accustomed betimes to consult and make use of their reason, before they give allowance to their inclinations. It is a great step towards the mastery of our desires, to give this stop to them, and shut them up in silence. This habit, got by children, of staying the forwardness of their fancies, and deliberating whether it be fit or no before they speak, will be of no small advantage to them in matters of greater consequence in the future course of their lives. For that which I can not too often inculcate, is that whatever the matter be, about which it is conversant, whether great or small, the main (I had almost said only) thing to be considered, in every action of a child is, what influence it will have upon his mind; what habit it tends to, and is like to settle in him; how it will become him when he is bigger; and, if it be encouraged, whither it will lead him when he is grown up.

My meaning, therefore, is not, that children should purposely be made uneasy; this would relish too much of inhumanity and ill-nature, and be apt to infect them with it. They should be brought to deny their appetites, and their minds as well as bodies, be made vigorous, easy, and strong, by the custom of having their inclinations in subjection, and their bodies exercised with hardships; but all this without giving them any mark or apprehension of ill-will towards them. The constant loss of what they craved or carved to themselves should teach them modesty, submission, and a power to forbear; but the rewarding their modesty and silence, by giving them what they liked, should also assure them of the love of those who rigorously exacted this obedience. The contenting themselves now, in the want of what they wished for, is a virtue that another time should be rewarded with what is suited and acceptable to them; which should be bestowed on them as if it were a natural consequence of their good behavior, and not a bargain about it. But you will lose your labor, and, what is more, their love and reverence too, if they can receive from others what you deny them. This is to be kept very staunch, and carefully to be watched. And here the servants come again in my way.

CURIOSITY.

102. If this be begun by times, and they accustom themselves early to silence their desires, this useful habit will settle them; and, as they come to grow up in age and discretion, they may be allowed greater liberty; when reason comes to speak in them, and not passion. For whenever reason would speak, it should be hearkened to. But, as they should never be heard, when they speak for any particular thing they would have, unless it be first proposed to them; so they should always be heard, and fairly and kindly answered, when they ask after any thing they would know, and desire to be informed about. Curiosity should be as carefully cherished in children, as other appetites suppressed.

RECREATION.

However strict a hand is to be kept upon all desires of fancy, yet there is one case wherein fancy must be permitted to speak, and be hearkened to also. Recreation is as necessary as labor or food; but because there can be no recreation without delight, which depends not always on reason, but oftener on fancy, it must be permitted children not only to divert themselves, but to do it after their own fashion, provided it be innocently, and without prejudice to their health; and therefore in this case they should not be denied, if they proposed any particular kind of recreation; though I think, in a well-ordered education, they will seldom be brought to the necessity of asking any such liberty. Care should be taken that what is of advantage to them, they should always do with delight; and, before they are wearied with one, they should be timely diverted to some other useful employment. But if they are not yet brought to that degree of perfection, that one way of improvement can be made a recreation to them, they must be let loose to the childish play they fancy, which they should be weaned from, by being made surfeited of it; but from things of use, that they are employed in, they should always be sent away with an appetite; at least be dismissed before they are tired, and grow quite sick of it; that so they may return to it again, as to a pleasure that diverts them. For you must never think them set right, till they can find delight in the practice of laudable things; and the useful exercises of the body and mind, taking their turns, make their lives and improvement pleasant in a continued train of recreations, wherein the wearied part is constantly relieved and refreshed. Whether this can be done in every temper, or whether tutors and parents will be at the pains, and have the discretion and patience to bring them to this, I know not; but that it may be done in most children, if a right course be taken to raise in them the desire of credit, esteem, and reputation, I do not at all doubt. And when they have so much true life put into them, they may freely be talked with about what most delights them, and be directed or let loose to it, so that they may perceive that they are beloved and cherished, and that those under whose tuition they are, are not enemies to their satisfaction. Such a management will make them in love with the hand that directs them, and the virtue they are directed to.

This farther advantage may be made by a free liberty permitted them in their recreations, that it will discover their natural tempers, show their inclinations and aptitudes, and thereby direct wise parents in the choice, both of the course of life and employment they shall design them for, and of fit remedies in the

mean time, to be applied to whatever bent of nature they may observe most likely to mislead any of their children.

103. 2. Children, who live together, often strive for mastery, whose wills shall carry it over the rest; whoever begins the contest, should be sure to be crossed in it. But not only that, but they should be taught to have all the deference, complaisance, and civility one for the other imaginable. This, when they see it procures them respect, love, and esteem, and that they lose no superiority by it, they will take more pleasure in, than in insolent domineering, for so plainly is the other.

COMPLAINTS.

The accusations of children one against another, which usually are but the clamors of anger and revenge, desiring aid, should not be favorably received nor hearkened to. It weakens and effeminates their minds to suffer them to complain; and if they endure sometimes crossing or pain from others, without being permitted to think it strange or intolerable, it will do them no harm to learn sufferance, and harden them early. But, though you give no countenance to the complaints of the querulous, yet take care to curb the insolence and ill-nature of the injurious. When you observe it yourself, reprove it before the injured party; but if the complaint be of something really worth your notice and prevention another time, then reprove the offender by himself alone, out of sight of him that complained, and make him go and ask pardon, and make reparation: which coming thus, as it were, from himself, will be the more cheerfully performed, and more kindly received, the love strengthened between them, and a custom of civility grow familiar amongst your children.

LIBERALITY.

104. 3. As to having and possessing of things, teach them to part with what they have, easily and freely to their friends, and let them find by experience, that the most liberal has always most plenty, with esteem and commendation to boot, and they will quickly learn to practice it. This, I imagine, will make brothers and sisters kinder and civiler to one another, and consequently to others, than twenty rules about good manners, with which children are ordinarily perplexed and cumbered. Covetousness, and the desire of having in our possession and under our dominion, more than we have need of, being the root of all evil, should be early and carefully weeded out, and the contrary quality, or a readiness to impart to others, implanted. This should be encouraged by great commendation and credit, and constantly taking care that he loses nothing by his liberality. Let all the instances he gives of such freeness, be always repaid, and with interest, and let him sensibly perceive, that the kindness he shows to others is no ill husbandry for himself, but that it brings a return of kindness, both from those that receive it, and those who look on. Make this a contest among children, who shall outdo one another this way. And by this means, by a constant practice, children having made it easy to themselves to part with what they have, good-nature may be settled in them into an habit, and they may take pleasure, and pique themselves in being kind, liberal, and civil to others.

JUSTICE.

If liberality ought to be encouraged, certainly great care is to be taken that

children transgresses not the rules of justice; and whenever they do, they should be set right, and, if there be occasion for it, severely rebuked.

Our first actions being guided more by self-love than reason or reflection, it is no wonder that in children they should be very apt to deviate from the just measures of right and wrong, which are in the mind the result of improved reason and serious meditation. This the more they are apt to mistake, the more careful guard ought to be kept over them, and every the least slip in this great social virtue taken notice of and rectified; and that in things of the least weight and moment, both to instruct their ignorance, and prevent ill habits, which, from small beginnings, in pins and cherry-stones, will, if let alone, grow up to higher frauds, and be in danger to end at last in down right hardened dishonesty. The first tendency to any injustice that appears, must be suppressed with a show of wonder and abhorrency in the parents and governors. But because children can not well comprehend what injustice is, till they understand property, and how particular persons come by it, the safest way to secure honesty is to lay the foundations of it early in liberality, and an easiness to part with to others whatever they have, or like, themselves. This may be taught them early, before they have language and understanding enough to form distinct notions of property, and to know what is theirs by a peculiar right exclusive of others. And since children seldom have any thing but by gift, and that for the most part from their parents, they may be at first taught not to take or keep any thing but what is given them by those whom they take to have a power over it; and, as their capacities enlarge, other rules and cases of justice, and rights concerning "meum" and "tuum," may be proposed and inculcated. If any act of injustice in them appears to proceed, not from mistake, but perverseness in their wills, when a gentle rebuke and shame will not reform this irregular and covetous inclination, rougher remedies must be applied; and it is but for the father or tutor to take and keep from them something that they value and think their own; or, order somebody else to do it, and by such instances make them sensible, what little advantage they are like to make, by possessing themselves unjustly of what is another's, whilst there are in the world stronger and more men than they. But if an ingenuous detestation of this shameful vice be but carefully and early instilled into them, as I think it may, that is the true and genuine method to obviate this crime, and will be a better guard against dishonesty, than any considerations drawn from interest; habits working more constantly, and with greater facility, than reason; which, when we have most need of it, is seldom fairly consulted, and more rarely obeyed.

CRYING.

105. Crying is a fault that should not be tolerated in children; not only for the unpleasant and unbecoming noise it fills the house with, but for more considerable reasons, in reference to the children themselves, which is to be our aim in education.

Their crying is of two sorts; either stubborn and domineering, or querulous and whining.

1. Their crying is very often a striving for mastery, and an open declaration of their insolence or obstinacy: when they have not the power to obtain their desire, they will, by their clamor and sobbing, maintain their title and right to it. This is an avowed continuing of their claim, and a sort of remonstrance

against the oppression and injustice of those who deny them what they have a mind to.

106. 2. Sometimes their crying is the effect of pain or true sorrow, and a bemoaning themselves under it.

These two, if carefully observed, may, by the mien, look, and actions, and particularly by the tone of their crying, be easily distinguished; but neither of them must be suffered, much less encouraged.

1. The obstinate or stomachful crying should by no means be permitted; because it is but another way of flattering their desires, and encouraging those passions, which it is our main business to subdue; and if it be, as often it is, upon the receiving any correction, it quite defeats all the good effects of it; for any chastisement which leaves them in this declared opposition, only serves to make them worse. The restraints and punishments laid on children are all misapplied and lost, as far as they do not prevail over their wills, teach them to submit their passions, and make their minds supple and pliant to what their parents' reason advises them now, and so prepare them to obey what their own reason should advise hereafter. But if in any thing wherein they are crossed, they may be suffered to go away crying, they confirm themselves in their desires, and cherish the ill humor with a declaration of their right, and a resolution to satisfy their inclinations the first opportunity. This, therefore, is another argument against the frequent use of blows; for, whenever you come to that extremity, it is not enough to whip or beat them; you must do it till you find you have subdued their minds; till with submission and patience they yield to the correction, which you shall best discover by their crying, and their ceasing from it upon your bidding. Without this, the beating of children is but a passionate tyranny over them; and it is mere cruelty, and not correction, to put their bodies in pain, without doing their minds any good. As this gives us a reason why children should seldom be corrected, so it also prevents their being so. For if, whenever they are chastised, it were done thus without passion, soberly and yet effectually too, laying on the blows and smart, not furiously and all at once, but slowly, with reasoning between, and with observation how it wrought, stopping when it had made them pliant, penitent, and yielding; they would seldom need the like punishment again, being made careful to avoid the fault that deserved it. Besides, by this means, as the punishment would not be lost, for being too little, and not effectual; so it would be kept from being too much, if we gave off as soon as we perceived it reached the mind, and that was bettered. For, since the chiding or beating of children should be always the least that possibly may be, that which is laid on in the heat of anger, seldom observes that measure, but is commonly more than it should be, though it prove less than enough.

107. 2. Many children are apt to cry upon any little pain they suffer, and the least harm that befalls them, puts them into complaints and bawling. This few children avoid; for it being the first and natural way to declare their sufferings or wants, before they can speak, the compassion that is thought due to that tender age foolishly encourages, and continues it in them long after they can speak. It is the duty, I confess, of those about children, to compassionate them whenever they suffer any hurt, but not to show it in pitying them. Help and ease them the best you can, but by no means bemoan them. This softens their minds, and makes them yield to the little harms that happen to

them; whereby they sink deeper into that part which alone feels, and make larger wounds there, than otherwise they would. They should be hardened against all sufferings, especially of the body, and have no tenderness but what rises from an ingenuous shame and a quick sense of reputation. The many inconveniences this life is exposed to, require we should not be too sensible of every little hurt. What our minds yield not to, makes but a slight impression, and does us but very little harm; it is the suffering of our spirits that gives and continues the pain. This brawniness and insensibility of mind, is the best armor we can have against the common evils and accidents of life; and being a temper that is got by exercise and custom, more than any other way, the practice of it should be begun betimes, and happy is he that is taught it early. That effeminacy of spirit, which is to be prevented or cured, and which nothing, that I know, so much increases in children as crying; so nothing, on the other side, so much checks and restrains, as their being hindered from that sort of complaining. In the little harms they suffer, from knocks and falls, they should not be pitied for falling, but bid do so again; which, besides that it stops their crying, is a better way to cure their heedlessness, and prevent their tumbling another time, than either chiding or bemoaning them. But, let the hurts they receive be what they will, stop their crying, and that will give them more quiet and ease at present, and harden them for the future.

108. The former sort of crying requires severity to silence it; and where a look, or positive command, will not do it, blows must; for it proceeding from pride, obstinacy, and stomach, the will, where the fault lies, must be bent, and made to comply, by a rigor sufficient to master it; but this latter, being ordinarily from softness of mind, a quite contrary cause ought to be treated with a gentler hand. Persuasion, or diverting the thoughts another way, or laughing at their whining, may perhaps be at first the proper method. But for this, the circumstances of the thing, and the particular temper of the child, must be considered; no certain invariable rules can be given about it; but it must be left to the prudence of the parents or tutor. But this I think I may say in general, that there should be a constant discountenancing of this sort of crying also; and that the father, by his authority, should always stop it, mixing a greater degree of roughness in his looks or words, proportionably as the child is of a greater age, or a sturdier temper; but always, let it be enough to silence their whimpering, and put an end to the disorder.

FOOL-HARDINESS.

109. Cowardice and courage are so nearly related to the fore-mentioned tempers, that it may not be amiss here to take notice of them. Fear is a passion, that, if rightly governed, has its use. And though self-love seldom fails to keep it watchful and high enough in us, yet there may be an excess on the daring side; fool-hardiness and insensibility of danger being as little reasonable, as trembling and shrinking at the approach of every little evil. Fear was given us as a monitor to quicken our industry, and keep us upon our guard against the approaches of evil; and, therefore, to have no apprehension of mischief at hand, not to make a just estimate of the danger, but heedlessly to run into it, be the hazard what it will, without considering of what use or consequence it may be; is not the resolution of a rational creature, but brutish fury. Those who have children of this temper, have nothing to do but a little to awaken

their reason, which self-preservation will quickly dispose them to hearken to; unless (which is usually the case) some other passion hurries them on headlong, without sense, and without consideration. A dislike of evil is so natural to mankind, that nobody, I think, can be without fear of it; fear being nothing but an uneasiness under the apprehension of that coming upon us which we dislike. And therefore, whenever any one runs into danger, we may say it is under the conduct of ignorance, or the command of some more imperious passion, nobody being so much an enemy to himself as to come within the reach of evil out of free choice, and court danger for danger's sake. If it be therefore pride, vain-glory, or rage, that silences a child's fear, or makes him not hearken to its advice, those are by fit means to be abated, that a little consideration may allay his heat, and make him bethink himself whether this attempt be worth the venture. But this being a fault that children are not so often guilty of, I shall not be more particular in its cure. Weakness of spirit is the more common defect, and therefore will require the greater care.

Fortitude is the guard and support of the other virtues; and without courage a man will scarce keep steady to his duty, and fill up the character of a truly worthy man.

COURAGE.

Courage, that makes us bear up against dangers that we fear, and evils that we feel, is of great use in an estate, as ours is in this life, exposed to assaults on all hands; and therefore it is very advisable to get children into this armor as early as we can. Natural temper, I confess, does here a great deal; but even where that is defective, and the heart is in itself weak and timorous, it may, by a right management, be brought to a better resolution. What is to be done to prevent breaking children's spirits by frightful apprehensions instilled into them when young, or bemoaning themselves under every little suffering, I have already taken notice. How to harden their tempers, and raise their courage, if we find them too much subject to fear, is farther to be considered.

True fortitude I take to be the quiet possession of a man's self, and an undisturbed doing his duty, whatever evil besets, or danger lies in his way. This there are so few men attain to, that we are not to expect it from children. But yet something may be done; and a wise conduct, by insensible degrees, may carry them farther than one expects.

The neglect of this great care of them, whilst they are young, is the reason, perhaps, why there are so few that have this virtue, in its full latitude, when they are men. I should not say this in a nation so naturally brave as ours is, did I think that true fortitude required nothing but courage in the field, and a contempt of life in the face of an enemy. This, I confess, is not the least part of it, nor can be denied the laurels and honors always justly due to the valor of those who venture their lives for their country. But yet this is not all; dangers attack us in other places besides the field of battle; and though death be the king of terrors, yet pain, disgrace, and poverty, have frightful looks, able to discompose most men, whom they seem ready to seize on; and there are those who contemn some of these, and yet are heartily frightened with the other. True fortitude is prepared for dangers of all kinds, and unmoved, whatsoever evil it be that threatens; I do not mean unmoved with any fear at all. Where danger shows itself, apprehension can not, without stupidity, be wanting. Where danger is, sense of danger should be; and so much fear as should keep

us awake, and excite our attention, industry, and vigor; but not disturb the calm use of our reason nor hinder the execution of what that dictates.

COWARDICE.

The first step to get this noble and manly steadiness, is, what I have above-mentioned, carefully to keep children from frights of all kinds, when they are young. Let not any fearful apprehensions be talked into them, nor terrible objects surprise them. This often so shatters and discomposes the spirits, that they never recover it again; but during their whole life, upon the first suggestion, or appearance of any terrifying idea, are scattered and confounded; the body is enervated, and the mind disturbed, and the man scarce himself, or capable of any composed or rational action. Whether this be from an habitual motion of the animal spirits, introduced by the first strong impression; or from the alteration of the constitution, by some more unaccountable way; this is certain, that so it is. Instances of such, who in a weak, timorous mind have born, all their whole lives through, the effects of a fright when they were young, are everywhere to be seen; and therefore, as much as may be, to be prevented.

The next thing is, by gentle degrees, to accustom children to those things they are too much afraid of. But here great caution is to be used, that you do not make too much haste, nor attempt this cure too early, for fear lest you increase the mischief instead of remedying it. Little ones in arms may be easily kept out of the way of terrifying objects, and till they can talk and understand what is said to them, are scarce capable of that reasoning and discourse, which should be used to let them know there is no harm in those frightful objects which we would make them familiar with, and do, to that purpose, by gentle degrees, bring nearer and nearer to them. And, therefore, it is seldom there is need of any application to them of this kind, till after they can run about and talk. But yet, if it should happen, that infants should have taken offense at any thing which can not be easily kept out of their way; and that they show marks of terror, as often as it comes in sight; all the allays of fright, by diverting their thoughts, or mixing pleasant and agreeable appearances with it, must be used, till it be grown familiar and inoffensive to them.

I think we may observe, that when children are first born, all objects of sight that do not hurt the eyes, are indifferent to them; and they are no more afraid of a blackamoor, or a lion, than of their nurse, or a cat. What is it, then, that afterwards, in certain mixtures of shape and color, comes to affright them? Nothing but the apprehensions of harm that accompanies those things. Did a child suck every day a new nurse, I make account it would be no more affrighted with the change of faces at six months old, than at sixty. The reason then, why it will not come to a stranger, is, because, having been accustomed to receive its food and kind usage only from one or two that are about it, the child apprehends, by coming into the arms of a stranger, the being taken from what delights and feeds it, and every moment supplies its wants, which it often feels, and therefore fears when the nurse is away.

TIMOROUSNESS.

The only thing we naturally are afraid of, is pain, or loss of pleasure. And because these are not annexed to any shape, color, or size of visible objects, we are frightened with none of them, till either we have felt pain from them, or

have notions put into us that they will do us harm. The pleasant brightness and luster of flame and fire so delights children, that at first they always desire to be handling of it: but when constant experience has convinced them, by the exquisite pain it has put them to, how cruel and unmerciful it is, they are afraid to touch it, and carefully avoid it. This being the ground of fear, it is not hard to find whence it arises, and how it is to be cured in all mistaken objects of terror; and when the mind is confirmed against them, and has got a mastery over itself, and its usual fears in lighter occasions, it is in good preparation to meet more real dangers. Your child shrieks, and runs away at the sight of a frog; let another catch it, and lay it down at a good distance from him; at first accustom him to look upon it; when he can do that, then to come nearer to it, and see it leap without emotion; then to touch it lightly, when it is held fast in another's hand; and so on, till he can come to handle it as confidently as a butterfly, or a sparrow. By the same way any other vain terrors may be removed, if care be taken that you go not too fast, and push not the child on to a new degree of assurance, till he be thoroughly confirmed in the former. And thus the young soldier is to be trained on to the warfare of life; wherein care is to be taken, that more things be not represented as dangerous, than really are so; and then, that whatever you observe him to be more frightened at than he should, you be sure to toll him on to, by insensible degrees, till he at last, quitting his fears, masters the difficulty, and comes off with applause. Successes of this kind, often repeated, will make him find, that evils are not always so certain, or so great, as our fears represent them; and that the way to avoid them is not to run away, or be discomposed, dejected, and deterred by fear, where either our credit or duty requires us to go on.

HARDINESS.

But, since the great foundation of fear in children is pain, the way to harden and fortify children against fear and danger, is to accustom them to suffer pain. This, it is possible, will be thought by kind parents, a very unnatural thing towards their children; and by most, unreasonable, to endeavor to reconcile any one to the sense of pain, by bringing it upon him. It will be said, it may perhaps give the child an aversion for him that makes him suffer, but can never recommend to him suffering itself. This is a strange method. You will not have children whipped and punished for their faults, but you would have them tormented for doing well, or for tormenting's sake. I doubt not but such objections as these will be made, and I shall be thought inconsistent with myself, or fantastical, in proposing it. I confess it is a thing to be managed with great discretion; and therefore it falls not out amiss, that it will not be received or relished, but by those who consider well, and look into the reason of things. I would not have children much beaten for their faults, because I would not have them think bodily pain the greatest punishment; and I would have them when they do well, be sometimes put in pain, for the same reason, that they might be accustomed to bear it without looking on it as the greatest evil. How much education may reconcile young people to pain and sufferance, the examples of Sparta do sufficiently show; and they who have once brought themselves not to think 'bodily pain the greatest of evils, or that which they ought to stand most in fear of, have made no small advances towards virtue. But I am not so foolish to propose the Lacedaemonian discipline in our age or constitution; but

yet I do say, that inuring children gently to suffer some degrees of pain without shrinking, is a way to gain firmness to their minds, and lay a foundation for courage and resolution in the future part of their lives.

Not to bemoan them, or permit them to bemoan themselves, on every little pain they suffer, is the first step to be made. But of this I have spoken elsewhere.

The next thing is, sometimes designedly to put them in pain; but care must be taken that this be done when the child is in good humor, and satisfied of the good-will and kindness of him that hurts him, at the time that he does it. There must no marks of anger or displeasure on the one side, nor compassion or repenting on the other, go along with it; and it must be sure to be no more than the child can bear, without repining or taking it amiss, or for a punishment. Managed by these degrees, and with such circumstances, I have seen a child run away laughing, with good smart blows of a wand on his back, who would have cried for an unkind word, and have been very sensible of the chastisement of a cold look from the same person. Satisfy a child, by a constant course of your care and kindness, that you perfectly love him; and he may by degrees be accustomed to bear very painful and rough usage from you, without flinching or complaining; and this we see children do every day in play one with another. The softer you find your child is, the more you are to seek occasions at fit times thus to harden him. The great art in this is to begin with what is but very little painful, and to proceed by insensible degrees, when you are playing and in good humor with him, and speaking well of him; and when you have once got him to think himself made amends for his suffering, by the praise given him for his courage; when he can take a pride in giving such marks of his manliness, and can prefer the reputation of being brave and stout, to the avoiding a little pain, or the shrinking under it; you need not despair in time, and by the assistance of his growing reason, to master his timorousness, and mend the weakness of his constitution. As he grows bigger, he is to be set upon bolder attempts than his natural temper carries him to; and whenever he is observed to flinch from what one has reason to think he would come off well in, if he had but courage to undertake; that he should be assisted in at first, and by degrees shamed to, till at last practice has given more assurance, and with it a mastery, which must be rewarded with great praise, and the good opinion of others, for his performance. When by these steps he has got resolution enough not to be deterred from what he ought to do, by the apprehension of danger; when fear does not, in sudden or hazardous occurrences, discompose his mind, set his body a trembling, and make him unfit for action, or run away from it; he has then the courage of a rational creature; and such an hardness we should endeavor by custom and use to bring children to, as proper occasions come in our way.

CRAUELTY.

110. One thing I have frequently observed in children, that, when they have got possession of any poor creature, they are apt to use it ill; they often torment and treat very roughly young birds, butterflies, and such other poor animals, which fall into their hands, and that with a seeming kind of pleasure. This, I think, should be watched in them; and if they incline to any such cruelty, they should be taught the contrary usage; for the custom of torment-

ing and killing of beasts will, by degrees, harden their minds even towards men; and they who delight in the suffering and destruction of inferior creatures, will not be apt to be very compassionate or benign to those of their own kind. Our practice takes notice of this, in the exclusion of butchers from juries of life and death. Children should from the beginning be bred up in an abhorrence of killing or tormenting any living creature, and be taught not to spoil or destroy any thing unless it be for the preservation or advantage of some other that is nobler. And truly, if the preservation of all mankind, as much as in him lies, were every one's persuasion, as indeed it is every one's duty, and the true principle to regulate our religion, politics, and morality by, the world would be much quieter, and better-natured than it is. But to return to our present business; I can not but commend both the kindness and prudence of a mother I knew, who was wont always to indulge her daughters, when any of them desired dogs, squirrels, birds, or any such things, as young girls use to be delighted with; but then, when they had them, they must be sure to keep them well, and look diligently after them, that they wanted nothing, or were not ill used; for, if they were negligent in their care of them, it was counted a great fault, which often forfeited their possession; or, at least, they failed not to be rebuked for it, whereby they were early taught diligence and good-nature. And, indeed, I think people should be accustomed, from their cradles, to be tender to all sensible creatures, and to spoil or waste nothing at all.

This delight they take in doing of mischief (whereby I mean spoiling of any thing to no purpose, but more especially the pleasure they take to put any thing in pain that is capable of it,) I can not persuade myself to be any other than a foreign and introduced disposition, an habit borrowed from custom and conversation. People teach children to strike, and laugh when they hurt, or see harm come to others; and they have the examples of most about them to confirm them in it. All the entertainment of talk and history is of nothing almost but fighting and killing; and the honor and renown that is bestowed on conquerors (who for the most part are but the great butchers of mankind) farther mislead growing youths, who by this means come to think slaughter the laudable business of mankind, and the most heroic of virtues. By these steps unnatural cruelty is planted in us; and what humanity abhors, custom reconciles and recommends to us by laying it in the way to honor. Thus, by fashion and opinion, that comes to be a pleasure, which in itself neither is, nor can be any. This ought carefully to be watched, and early remedied, so as to settle and cherish the contrary and more natural temper of benignity and compassion in the room of it; but still by the same gentle methods, which are to be applied to the other two faults before mentioned. It may not perhaps be unreasonable here to add this farther caution, viz., that the mischiefs or harms that come by play, inadvertency, or ignorance, and were not known to be harms, or designed for mischief's sake, though they may perhaps be sometimes of considerable damage, yet are not at all, or but very gently, to be taken notice of. For this, I think, I can not too often inculcate, that whatever miscarriage a child is guilty of, and whatever be the consequence of it, the thing to be regarded in taking notice of it, is only what root it springs from, and what habit it is like to establish; and to that the correction ought to be directed, and the child not to suffer any punishment for any harm which may have come by his play or inadvertency. The faults to be amended lie in the mind; and if they are such as either

age will cure, or no ill habits will follow from, the present action, whatever displeasing circumstances it may have, is to be passed by without any animadversion.

111. Another way to instill sentiments of humanity, and to keep them lively in young folks, will be to accustom them to civility, in their language and deportment towards their inferiors, and the meaner sort of people, particularly servants. It is not unusual to observe the children, in gentlemen's families, treat the servants of the house with domineering words, names of contempt, and an imperious carriage, as if they were of another race, and species beneath them. Whether ill example, the advantage of fortune, or their natural vanity, inspire this haughtiness, it should be prevented, or weeded out; and a gentle, courteous, affable carriage towards the lower ranks of men, placed in the room of it. No part of their superiority will be hereby lost, but the distinction increased, and their authority strengthened, when love in inferiors is joined to outward respect, and an esteem of the person has a share in their submission; and domestics will pay a more ready and cheerful service, when they find themselves not spurned, because fortune has laid them below the level of others, at their master's feet. Children should not be suffered to lose the consideration of human nature in the shufflings of outward conditions; the more they have, the better humored they should be taught to be, and the more compassionate and gentle to those of their brethren, who are placed lower, and have scantier portions. If they are suffered from their cradles to treat men ill and rudely, because by their father's title, they think they have a little power over them: at best it is ill-bred; and, if care be not taken, will, by degrees, nurse up their natural pride into an habitual contempt of those beneath them; and where will that probably end, but in oppression and cruelty?

CURIOSITY.

112. Curiosity in children, (which I had occasion just to mention, §102.) is but an appetite after knowledge, and therefore ought to be encouraged in them, not only as a good sign, but as the great instrument nature has provided, to remove that ignorance they were born with, and which without this busy inquisitiveness will make them dull and useless creatures. The ways to encourage it, and keep it active and busy, are, I suppose, these following:—

1. Not to check or discountenance any inquiries he shall make, nor suffer them to be laughed at; but to answer all his questions, and explain the matters he desires to know, so as to make them as much intelligible to him, as suits the capacity of his age and knowledge. But confound not his understanding with explications or notions that are above it, or with the variety or number of things that are not to his present purpose. Mark what it is his mind aims at in the question, and not what words he expresses it in: and, when you have informed and satisfied him in that, you shall see how his thoughts will enlarge themselves, and how by fit answers he may be led on farther than perhaps you could imagine. For knowledge is grateful to the understanding, as light to the eyes: children are pleased and delighted with it exceedingly, especially if they see that their inquiries are regarded, and that their desire of knowing is encouraged and commended. And I doubt not but one great reason, why many children abandon themselves wholly to silly sports, and trifle away all their time insipidly, is, because they have found their curiosity balked, and their inquiries neglected. But had they been treated with more kindness and respect,

and their questions answered, as they should, to their satisfaction, I doubt not but they would have taken more pleasure in learning, and improving their knowledge, wherein there would be still newness and variety, which is what they are delighted with, than in returning over and over to the same play and playthings.

113. 2. To this serious answering their questions, and informing their understandings in what they desire, as if it were a matter that needed it, should be added some peculiar ways of commendation. Let others, whom they esteem, be told before their faces of the knowledge they have in such and such things; and since we are all, even from our cradles, vain and proud creatures, let their vanity be flattered with things that will do them good; and let their pride set them on work on something which may turn to their advantage. Upon this ground you shall find, that there can not be a greater spur to the attaining what you would have the elder learn and know himself, than to set him upon teaching it his younger brothers and sisters.

114. 3. As children's inquiries are not to be slighted, so also great care is to be taken, that they never receive deceitful and illuding answers. They easily perceive when they are slighted or deceived, and quickly learn the trick of neglect, dissimulation, and falsehood, which they observe others to make use of. We are not to intrench upon truth in any conversation, but least of all with children; since, if we play false with them, we not only deceive their expectation, and hinder their knowledge, but corrupt their innocence, and teach them the worst of vices. They are travelers newly arrived in a strange country, of which they know nothing: we should, therefore, make conscience not to mislead them. And though their questions seem sometimes not very material, yet they should be seriously answered; for however they may appear to us, (to whom they are long since known,) inquiries not worth making, they are of moment to those who are wholly ignorant. Children are strangers to all we are acquainted with; and all the things they meet with, are at first unknown to them, as they once were to us: and happy are they who meet with civil people, that will comply with their ignorance, and help them to get out of it.

If you or I should be set down in Japan, with all our prudence and knowledge about us, a conceit whereof makes us perhaps so apt to slight the thoughts and inquiries of children: should we, I say, be set down in Japan, we should, no doubt, (if we would inform ourselves of what is there to be known,) ask a thousand questions, which, to a supercilious or inconsiderate Japanese, would seem very idle and impertinent; though to us they would be very material, and of importance to be resolved; and we should be glad to find a man so compliant and courteous, as to satisfy our demands, and instruct our ignorance.

When any new thing comes in their way, children usually ask the common question of a stranger, What is it? whereby they ordinarily mean nothing but the name; and, therefore, to tell them how it is called, is usually the proper answer to that demand. The next question usually is, What is it for? And to this it should be answered truly and directly: the use of the thing should be told, and the way explained, how it serves to such a purpose, as far as their capacities can comprehend it; and so of any other circumstances they shall ask about it; not turning them going, till you have given them all the satisfaction they are capable of, and so leading them by your answers into farther questions. And perhaps to a grown man such conversation will not be altogether so idle and insignificant, as we are apt to imagine. The native and untought

suggestions of inquisitive children do often offer things that may set a considering man's thoughts on work. And I think there is frequently more to be learned from the unexpected questions of a child, than the discourses of men, who talk in a road, according to the notions they have borrowed, and the prejudices of their education.

115. 4. Perhaps it may not sometimes be amiss to excite their curiosity, by bringing strange and new things in their way, on purpose to engage their inquiry, and give him occasion to inform themselves about them; and if by chance their curiosity leads them to ask what they should not know, it is a great deal better to tell them plainly, that it is a thing that belongs not to them to know, than to pop them off with a falsehood, or a frivolous answer.

116. Pertness, that appears sometimes so early, proceeds from a principle that seldom accompanies a strong constitution of body, or ripens into a strong judgment of mind. If it were desirable to have a child a more brisk talker, I believe there might be ways found to make him so; but, I suppose, a wise father had rather that his son should be able and useful, when a man, than pretty company, and a diversion to others, whilst a child; though, if that too were to be considered, I think I may say, there is not so much pleasure to have a child prattle agreeably, as to reason well. Encourage, therefore, his inquisitiveness all you can, by satisfying his demands, and informing his judgment, as far as it is capable. When his reasons are any way tolerable, let him find the credit and commendation of them; and when they are quite out of the way, let him, without being laughed at for his mistake, be gently put into the right; and if he show a forwardness to be reasoning about things that come in his way, take care, as much as you can, that nobody check this inclination in him, or mislead it by captious or fallacious ways of talking with him: for, when all is done, this, as the highest and most important faculty of our minds, deserves the greatest care and attention in cultivating it; the right improvement and exercise of our reason being the highest perfection that a man can attain to in this life.

SAUNTERING.

117. Contrary to this busy inquisitive temper, there is sometimes observable in children a listless carelessness, a want of regard to any thing, and a sort of trifling, even at their business. This sauntering humor I look on as one of the worst qualities can appear in a child, as well as one of the hardest to be cured, where it is natural. But it being liable to be mistaken in some cases, care must be taken to make a right judgment concerning that trifling at their books or business, which may sometimes be complained of in a child. Upon the first suspicion a father has, that his son is of a sauntering temper, he must carefully observe him, whether he be listless and indifferent in all his actions, or whether in some things alone he be slow and sluggish, but in others vigorous and eager: for though he find that he does loiter at his book, and let a good deal of the time he spends in his chamber or study, run idly away, he must not presently conclude, that this is from a sauntering humor in his temper; it may be childishness, and a preferring something to his study, which his thoughts run on; and he dislikes his book, as is natural, because it is forced upon him as a task. To know this perfectly, you must watch him at play, when he is out of his place and time of study, following his own inclinations; and see there, whether he be stirring and active; whether he designs any thing, and with labor and eagerness pursues it, till he

has accomplished what he aimed at; or whether he lazily and listlessly dreams away his time. If this sloth be only when he is about his book, I think it may be easily cured; if it be in his temper, it will require a little more pains and attention to remedy it.

118. If you are satisfied, by his earnestness at play, or any thing else he sets his mind on, in the intervals between his hours of business, that he is not of himself inclined to laziness, but that only want of relish of his book makes him negligent and sluggish in his application to it; the first step is to try, by talking to him kindly of the folly and inconvenience of it, whereby he loses a good part of his time, which he might have for his diversion: but be sure to talk calmly and kindly, and not much at first, but only these plain reasons in short. If this prevails, you have gained the point in the most desirable way, which is that of reason and kindness. If this softer application prevails not, try to shame him out of it, by laughing at him for it, asking every day, when he comes to the table, if there be no strangers there, "how long he was that day about his business?" And if he has not done it, in the time he might be well supposed to have dispatched it, expose and turn him into ridicule for it; but mix no chiding, only put on a pretty cold brow towards him, and keep it till he reform; and let his mother, tutor, and all about him do so too. If this work not the effect you desire, then tell him, "he shall be no longer troubled with a tutor to take care of his education: you will not be at the charge to have him spend his time idly with him; but since he prefers this or that, [whatever play he delights in,] to his book, that only he shall do;" and so in earnest set him to work on his beloved play, and keep him steadily, and in earnest to it, morning and afternoon, till he be fully surfeited, and would, at any rate, change it for some hours at his book again: but when you thus set him his task of play, you must be sure to look after him yourself, or set somebody else to do it, that may constantly see him employed in it, and that he be not permitted to be idle at that too. I say, yourself look after him; for it is worth the father's while, whatever business he has, to bestow two or three days upon his son, to cure so great a mischief as his sauntering at his business.

119. This is what I propose, if it be idleness, not from his general temper, but a peculiar or acquired aversion to learning, which you must be careful to examine and distinguish. But though you have your eyes upon him, to watch what he does with the time which he has at his own disposal, yet you must not let him perceive that you, or any body else do so; for that may hinder him from following his own inclinations, which he being full of, and not daring, for fear of you, to prosecute what his head and heart are set upon, he may neglect all other things, which then he relishes not, and so may seem to be idle and listless, when, in truth, it is nothing but being intent on that, which the fear of your eye or knowledge keeps him from executing. To be clear in this point, the observation must be made when you are out of the way, and he not so much as under the restraint of a suspicion that any body has an eye upon him. In those seasons of perfect freedom, let somebody you can trust mark how he spends his time, whether he inactively loiters it away, when, without any check, he is left to his own inclination. Thus, by his employing of such times of liberty, you will easily discern whether it be listlessness in his temper, or aversion to his book, that makes him saunter away his time of study.

120. If some defect in his constitution has cast a damp on his mind, and he be naturally listless and dreaming, this unpromising disposition is none of the

easiest to be dealt with; because, generally carrying with it an unconcernedness for the future, it wants the two great springs of action, foresight and desire; which, how to plant and increase, where nature has given a cold and contrary temper, will be the question. As soon as you are satisfied that this is the case, you must carefully inquire whether there be nothing he delights in; inform yourself what it is he is most pleased with; and if you can find any particular tendency his mind hath, increase it all you can, and make use of that to set him on work, and to excite his industry. If he loves praise, or play, or fine clothes, &c., or, on the other side, dreads pain, disgrace, or your displeasure, &c., whatever it be that he loves most, except it be sloth, (for that will never set him on work,) let that be made use of to quicken him, and make him bestir himself; for in this listless temper you are not to fear an excess of appetite, (as in all other cases,) by cherishing it. It is that which you want, and, therefore, must labor to raise and increase; for, where there is no desire, there will be no industry.

121. If you have not hold enough upon him this way, to stir up vigor and activity in him, you must employ him in some constant bodily labor, whereby he may get an habit of doing something; the keeping him hard to some study were the better way to get him an habit of exercising and applying his mind. But because this is an invisible attention, and nobody can tell when he is, or is not idle at it, you must find bodily employments for him, which he must be constantly busied in, and kept to; and, if they have some little hardship and shame in them, it may not be the worse, that they may the sooner weary him, and make him desire to return to his book: but be sure when you exchange his book for his other labor, set him such a task, to be done in such a time, as may allow him no opportunity to be idle. Only, after you have by this way brought him to be attentive and industrious at his book, you may, upon his dispatching his study within the time set him, give him as a reward, some respite from his other labor; which you may diminish, as you find him grow more and more steady in his application; and, at last, wholly take off, when his sauntering at his books is cured.

COMPULSION.

122. We formerly observe, that variety and freedom was that which delighted children, and recommended their plays to them; and that, therefore, their book, or any thing we would have them learn, should not be enjoined them as business. Their parents, tutors, and teachers, are apt to forget; and their impatience to have them busied in what is fit for them to do, suffers them not to deceive them into it; but by the repeated injunctions they meet with, children quickly distinguish between what is required of them, and what not. When this mistake has once made his book uneasy to him, the cure is to be applied at the other end. And since it will be then too late to endeavor to make it a play to him, you must take the contrary course; observe what play he is most delighted with; enjoin that, and make him play so many hours every day, not as a punishment for playing, but as if it were the business required of him. This, if I mistake not, will in a few days, make him so weary of his most beloved sport, that he will prefer his book, or any thing to it, especially if it may redeem him from any part of the task of play is set him; and he may be suffered to employ some part of the time destined to his task of play in his book, or such other exercise as is really useful to him. This I at least think a better cure than that forbidding, (which usually increases the desire,) or any other

punishment should be made use of to remedy it; for, when you have once glutted his appetite, (which may safely be done in all things but eating and drinking,) and made him surfeit of what you would have him avoid, you have put into him a principle of aversion, and you need not so much fear afterwards his longing for the same thing again.

123. This, I think, is sufficiently evident, that children generally hate to be idle: all the care then is, that their busy humor should be constantly employed in something of use to them; which if you will attain, you must make what you would have them do, a recreation to them, and not a business. The way to do this, so that they may not perceive you have any hand in it, is this proposed here, viz., to make them weary of that which you would not have them do, by enjoining and making them, under some pretense or other, do it till they are surfeited. For example; does your son play at top and scourge too much? Enjoin him to play so many hours every day, and look that he do it; and you shall see he will quickly be sick of it, and willing to leave it. By this means making the recreations you dislike a business to him, he will of himself, with delight, betake himself to those things you would have him do, especially if they be proposed as rewards for having performed his task in that play which is commanded him. For, if he be ordered every day to whip his top, so long as to make him sufficiently weary, do you not think he will apply himself with eagerness to his book, and wish for it, if you promise it him as a reward of having whipped his top lustily, quite out all the time that is set him? Children, in the things they do, if they comport with their age, find little difference, so they may be doing: the esteem they have for one thing above another, they borrow from others; so that what those about them make to be a reward to them, will really be so. By this art, it is in their governor's choice, whether scotch-hoppers shall reward their dancing, or dancing their scotch-hoppers; whether peg-top, or reading, playing at trap, or studying the globes, shall be more acceptable and pleasing to them; all that they desire being to be busy, as they imagine, in things of their own choice, and which they receive as favors from their parents, or others for whom they have a respect and with whom they would be in credit. A set of children thus ordered, and kept from the ill example of others, would, all of them, I suppose, with as much earnestness and delight, learn to read, write, and what else one would have them, as others do their ordinary plays: and the eldest being thus entered, and this made the fashion of the place, it would be as impossible to hinder them from learning the one, as it is ordinarily to keep them from the other.

PLAY-GAMES.

124. Playthings, I think, children should have, and of divers sorts; but still to be in the custody of their tutors, or somebody else, whereof a child should have in his power but one at once, and should not be suffered to have another, but when he restored that; this teaches them, betimes, to be careful of not losing or spoiling the things they have; whereas plenty and variety, in their own keeping, makes them wanton and careless, and teaches them from the beginning to be squanderers and wasters. These, I confess, are little things, and such as will seem beneath the care of a governor; but nothing that may form children's minds is to be overlooked and neglected; and whatsoever introduces habits, and settles customs in them, deserves the care and attention of their governors, and is not a small thing in its consequences.

One thing more about children's playthings may be worth their parents' care: though it be agreed they should have of several sorts, yet, I think, they should have none bought for them. This will hinder that great variety they are often overcharged with, which serves only to teach the mind to wander after change and superfluity, to be unquiet, and perpetually stretching itself after something more still, though it knows not what, and never to be satisfied with what it hath. The court that is made to people of condition in such kind of presents to their children, does the little ones great harm; by it they are taught pride, vanity, and covetousness, almost before they can speak; and I have known a young child so distracted with the number and variety of his play-games, that he tired his maid every day to look them over; and was so accustomed to abundance, that he never thought he had enough, but was always asking, What more? What more? What new thing shall I have? A good introduction to moderate desires, and the ready way to make a contented happy man.

How then shall they have the play-games you allow them, if none must be bought for them? I answer, they should make them themselves, or at least endeavor it, and set themselves about it; till then they should have none, and till then, they will want none of any great artifice. A smooth pebble, a piece of paper, the mother's bunch of keys, or any thing they can not hurt themselves with, serves as much to divert little children, as those more chargeable and curious toys from the shops, which are presently put out of order and broken. Children are never dull or out of humor for want of such playthings, unless they have been used to them; when they are little, whatever occurs, serves the turn; and as they grow bigger, if they are not stored by the expensive folly of others, they will make them themselves. Indeed, when they once begin to set themselves to work about any of their inventions, they should be taught and assisted; but should have nothing whilst they lazily sit still, expecting to be furnished from other hands without employing their own: and if you help them where they are at a stand, it will more endear you to them, than any chargeable toys you shall buy for them. Playthings which are above their skill to make, as tops, gigs, battledores, and the like, which are to be used with labor, should, indeed, be procured them: these, it is convenient, they should have, not for variety, but for exercise; but these, too, should be given them as bare as might be. If they had a top, the scourge-stick and leather-strap should be left to their own making and fitting. If they sit gaping to have such things drop into their mouths, they should go without them. This will accustom them to seek for what they want in themselves, and in their own endeavors; whereby they will be taught moderation in their desires, application, industry, thought, contrivance, and good husbandry; qualities that will be useful to them when they are men, and therefore, can not be learned too soon, nor fixed too deep. All the plays and diversions of children should be directed towards good and useful habits, or else they will introduce ill ones. Whatever they do, leaves some impression on that tender age, and from thence they receive a tendency to good or evil: and whatever hath such an influence, ought not to be neglected.

LYING.

125. Lying is so ready and cheap a cover for any miscarriage, and so much in fashion amongst all sorts of people, that a child can hardly avoid observing the use is made of it on all occasions, and so can scarce be kept, without great care, from getting into it. But it is so ill a quality, and the mother of so many

ill ones, that spawn from it, and take shelter under it, that a child should be brought up in the greatest abhorrence of it imaginable: it should be always, (when occasionally it comes to be mentioned,) spoken of before him with the utmost detestation, as a quality so wholly inconsistent with the name and character of a gentleman, that nobody of any credit can bear the imputation of a lie; a mark that is judged the utmost disgrace, which debases a man to the lowest degree of a shameful meanness, and ranks him with the most contemptible part of mankind, and the abhorred rascality; and is not to be endured in any one, who would converse with people of condition, or have any esteem or reputation in the world. The first time he is found in a lie, it should rather be wondered at, as a monstrous thing in him, than reproved as an ordinary fault. If that keeps him not from relapsing, the next time he must be sharply rebuked, and fall into the state of great displeasure of his father and mother, and all about him who take notice of it. And if this way work not the cure, you must come to blows; for, after he has been thus warned, a premeditated lie must always be looked upon as obstinacy, and never be permitted to escape unpunished.

EXCUSES.

126. Children afraid to have their faults seen in their naked colors, will, like the rest of the sons of Adam, be apt to make excuses. This is a fault usually bordering upon, and leading to untruth, and is not to be indulged in them: but yet it ought to be cured rather with shame than roughness. If, therefore, when a child is questioned for anything, his first answer be an excuse, warn him soberly to tell the truth; and then, if he persists to shuffle it off with a falsehood, he must be chastised; but, if he directly confess, you must commend his ingenuity, and pardon the fault, be it what it will; and pardon it so, that you never so much as reproach him with it, or mention it to him again; for, if you would have him in love with ingenuity, and by a constant practice make it habitual to him, you must take care that it never procure him the least inconvenience; but, on the contrary, his own confession, bringing always with it perfect impunity, should be, besides, encouraged by some marks of approbation. If his excuse be such at any time, that you can not prove it to have any falsehood in it, let it pass for true, and be sure not to show any suspicion of it. Let him keep up his reputation with you as high as is possible; for when once he finds he has lost that, you have lost a great and your best hold upon him. Therefore, let him not think he has the character of a liar with you, as long as you can avoid it without flattering him in it. Thus, some slips in truth may be overlooked. But, after he has once been corrected for a lie, you must be sure never after to pardon it in him, whenever you find, and take notice to him, that he is guilty of it: for it being a fault which he has been forbid, and may, unless he be willful, avoid, the repeating of it is perfect perverseness, and must have the chastisement due to that offense.

127. This is what I have thought concerning the general method of educating a young gentleman; which, though I am apt to suppose may have some influence on the whole course of his education, yet I am far from imagining it contains all those particulars which his growing years, or peculiar temper, may require. But this being premised in general, we shall, in the next place, descend to a more particular consideration of the several parts of his education.

128. That which every gentleman, (that takes any care of his education,)

desires for his son, besides the estate he leaves him, is contained, (I suppose) in these four things, virtue, wisdom, breeding and learning. I will not trouble myself whether these names do not some of them sometimes stand for the same thing, or really include one another. It serves my turn here to follow the popular use of these words, which I presume is clear enough to make me be understood, and I hope there will be no difficulty to comprehend my meaning.

129. I place virtue as the first and most necessary of those endowments that belong to a man or a gentleman, as absolutely requisite to make him valued and beloved by others, acceptable or tolerable to himself. Without that, I think, he will be happy neither in this nor the other world.

GOD.

130. As the foundation of this, there ought very early to be imprinted on his mind, a true notion of God, as of the independent Supreme Being, Author and Maker of all things, from whom we receive all our good, who loves us, and gives us all things: and, consequent to this, instill into him a love and reverence of this Supreme Being. This is enough to begin with, without going to explain this matter any farther, for fear lest by talking too early to him of spirits, and being unseasonably forward to make him understand the incomprehensible nature of that infinite Being, his head be either filled with false, or perplexed with unintelligible notions of him. Let him only be told upon occasion, that God made and governs all things, hears and sees every thing, and does all manner of good to those that love and obey him. You will find, that being told of such a God, other thoughts will be apt to rise up fast enough in his mind about him; which, as you observe them to have any mistakes, you must set right. And I think it would be better, if men generally rested in such an idea of God, without being too curious in their notions about a Being, which all must acknowledge incomprehensible; whereby many who have not strength and clearness of thought to distinguish between what they can, and what they can not know, run themselves into superstition or atheism, making God like themselves, or, (because they can not comprehend any thing else,) none at all. And I am apt to think the keeping of children constantly morning and evening to acts of devotion to God, as to their Maker, Preserver and Benefactor, in some plain and short form of prayer, suitable to their age and capacity, will be of much more use to them in religion, knowledge, and virtue, than to distract their thoughts with curious inquiries into his inscrutable essence and being.

SPIRITS.

131. Having by gentle degrees, as you find him capable of it, settled such an idea of God in his mind, and taught him to pray to him, and praise him as the Author of his being, and of all the good he does or can enjoy, forbear any discourse of other spirits, till the mention of them coming in his way, upon occasion hereafter to be set down, and his reading the Scripture-history, put him upon that inquiry.

GOBLINS.

132. But even then, and always whilst he is young, be sure to preserve his tender mind from all impressions and notions of spirits and goblins, or any fearful apprehensions in the dark. This he will be in danger of from the indiscretion of servants, whose usual method is to awe children, and keep them in subjection, by telling them of raw-head and bloody-bones, and such other

names, as carry with them the ideas of something terrible and hurtful, which they have reason to be afraid of, when alone, especially in the dark. This must be carefully prevented; for though by this foolish way they may keep them from little faults, yet the remedy is much worse than the disease; and there are stamped upon their imaginations ideas that follow them with terror and affrightment. Such bugbear thoughts, once got into the tender minds of children, and being set on with a strong impression from the dread that accompanies such apprehensions, sink deep, and fasten themselves so, as not easily, if ever, to be got out again; and, whilst they are there, frequently haunt them with strange visions, making children dastards when alone, and afraid of their shadows and darkness all their lives after. I have had those complain to me, when men, who had been thus used when young; that, though their reason corrected the wrong ideas they had taken in, and they were satisfied, that there was no cause to fear invisible beings more in the dark than in the light; yet that these notions were apt still, upon any occasion, to start up first in their prepossessed fancies, and not to be removed without some pains. And, to let you see how lasting frightful images are, that take place in the mind early, I shall here tell you a pretty remarkable, but true story: there was in a town in the west, a man of a disturbed brain, whom the boys used to tease, when he came in their way: this fellow one day, seeing in the street one of those lads that used to vex him, stepped into a cutler's shop he was near, and there seizing on a naked sword, made after the boy, who seeing him coming so armed, betook himself to his feet, and ran for his life, and by good luck had strength and heels enough to reach his father's house, before the madman could get up to him: the door was only latched; and when he had the latch in his hand, he turned about his head to see how near his pursuer was, who was at the entrance of the porch, with his sword up ready to strike; and he had just time to get in and clap to the door to avoid the blow, which, though his body escaped, his mind did not. This frightening idea made so deep an impression there, that it lasted many years, if not all his life after; for telling this story when he was a man, he said, that after that time till then, he never went in at that door, (that he could remember,) at any time, without looking back, whatever business he had in his head, or how little soever, before he came thither, he thought of this madman.

If children were let alone, they would be no more afraid in the dark than in broad sunshine; they would in their turns as much welcome the one for sleep, as the other to play in: there should be no distinction made to them, by any discourse, of more danger, or terrible things in the one than the other. But, if the folly of any one about them should do them this harm, and make them think there is any difference between being in the dark and winking, you must get it out of their minds as soon as you can; and let them know, that God, who made all things good for them, made the night, that they might sleep the better and quieter; and that they being under his protection, there is nothing in the dark to hurt them. What is to be known more of God and good spirits, is to be deferred till the time we shall hereafter mention; and of evil spirits, it will be well if you can keep him from wrong fancies about them, till he is ripe for that sort of knowledge.

TRUTH. GOOD-NATURE.

133. Having laid the foundations of virtue in a true notion of a God, such as the creed wisely teaches, as far as his age is capable, and by accustoming him to

pray to him; the next thing to be taken care of, is to keep him exactly to speaking of truth, and by all the ways imaginable inclining him to be good-natured. Let him know, that twenty faults are sooner to be forgiven than the straining of truth, to cover any one by an excuse: and to teach him betimes to love and be good-natured to others, is to lay early the true foundation of an honest man; all injustice generally springing from too great love of ourselves, and too little of others.

This is all I shall say of this matter in general, and is enough for laying the first foundations of virtue in a child. As he grows up, the tendency of his natural inclination must be observed; which, as it inclines him, more than is convenient, on one or the other side, from the right path of virtue, ought to have proper remedies applied; for few of Adam's children are so happy as not to be born with some bias in their natural temper, which it is the business of education either to take off, or counterbalance: but to enter into particulars of this, would be beyond the design of this short treatise of education. I intend not a discourse of all the virtues and vices, and how each virtue is to be attained, and every particular vice by its peculiar remedies cured; though I have mentioned some of the most ordinary faults, and the ways to be used in correcting them.

WISDOM.

134. Wisdom I take, in the popular acceptance, for a man's managing his business ably, and with foresight, in this world. This is the product of a good natural temper, application of mind and experience together, and so above the reach of children. The greatest thing that in them can be done towards it, is to hinder them, as much as may be, from being cunning; which being the ape of wisdom, is the most distant from it that can be: and, as an ape, for the likeness it has to a man, wanting what really should make him so, is by so much the uglier; cunning is only the want of understanding; which, because it can not compass its ends by direct ways, would do it by a trick and circumvention; and the mischief of it is, a cunning trick helps but once, but hinders ever after. No cover was ever made either so big, or so fine, as to hide itself. Nobody was ever so cunning, as to conceal their being so: and when they are once discovered, every body is shy, every body distrustful of crafty men; and all the world forwardly join to oppose and defeat them: whilst the open, fair, wise man has every body to make way for him, and goes directly to his business. To accustom a child to have true notions of things, and not to be satisfied till he has them; to raise his mind to great and worthy thoughts; and to keep him at a distance from falsehood, and cunning, which has always a broad mixture of falsehood in it; is the fittest preparation of a child for wisdom. The rest, which is to be learned from time, experience, and observation, and an acquaintance with men, their tempers and designs, is not to be expected in the ignorance and inadvertency of childhood, or the inconsiderate heat and unweariness of youth: all that can be done towards it, during this unripe age, is, as I have said, to accustom them to truth and sincerity; to a submission to reason; and, as much as may be, to reflection on their own actions.

BREEDING.

135. The next good quality belonging to a gentleman, is good-breeding. There are two sorts of ill-breeding; the one a sheepish bashfulness; and the

other, a misbecoming negligence and disrespect in our carriage; both which are avoided, by duly observing this one rule, Not to think meanly of ourselves, and not to think meanly of others.

136. The first part of this rule must not be understood in opposition to humility, but to assurance. We ought not to think so well of ourselves, as to stand upon our own value; and assume to ourselves a preference before others, because of any advantage we may imagine we have over them; but modestly to take what is offered, when it is our due. But yet we ought to think so well of ourselves, as to perform those actions which are incumbent on, and expected of us, without discomposure or disorder, in whose presence soever we are, keeping that respect and distance which is due to every one's rank and quality. There is often in people, especially children, a clownish shamefacedness before strangers, or those above them; they are confounded in their thoughts, words, and looks, and so lose themselves in that confusion, as not to be able to do any thing, or at least not to do it with that freedom and gracefulness which pleases, and makes them acceptable. The only cure for this, as for any other miscarriage, is by use to introduce the contrary habit. But since we can not accustom ourselves to converse with strangers, and persons of quality, without being in their company, nothing can cure this part of ill-breeding but change and variety of company, and that of persons above us.

137. As the before-mentioned consists in too great a concern how to behave ourselves towards others, so the other part of ill-breeding lies in the appearance of too little care of pleasing or showing respect to those we have to do with. To avoid this these two things are requisite: first, a disposition of the mind not to offend others; and secondly, the most acceptable and agreeable way of expressing that disposition. From the one, men are called civil; from the other, well-fashioned. The latter of these is that decency and gracefulness of looks, voice, words, motions, gestures, and of all the whole outward demeanor, which takes in company, and makes those with whom we may converse easy and well pleased. This is, as it were, the language whereby that internal civility of the mind is expressed; which, as other languages are, being very much governed by the fashion and custom of every country, must in the rules and practice of it, be learned chiefly from observation, and the carriage of those who are allowed to be exactly well-bred. The other part, which lies deeper than the outside, is that general good-will and regard for all people, which makes any one have a care not to show, in his carriage, any contempt, disrespect, or neglect of them; but to express, according to the fashion and way of that country, a respect and value for them, according to their rank and condition. It is a disposition of the mind that shows itself in the carriage, whereby a man avoids making any one uneasy in conversation.

I shall take notice of four qualities, that are most directly opposite to this first and most taking of all the social virtues. And from some one of these four, it is, that incivility commonly has its rise. I shall set them down, that children may be preserved or recovered from their ill influence.

ROUGHNESS.

1. The first is a natural roughness, which makes a man uncomplaisant to others, so that he has no deference for their inclinations, tempers, or conditions. It is the sure badge of a clown, not to mind what pleases or displeases those he is with; and yet one may often find a man, in fashionable clothes, give an un-

bounded swing to his own humor, and suffer it to jostle or overrun any one that stands in its way, with a perfect indifferency how they take it. This is a brutality that every one sees and abhors, and nobody can be easy with: and therefore this finds no place in any one, who would be thought to have the least tincture of good-breeding. For the very end and business of good-breeding is to supple the natural stiffness, and so soften men's tempers, that they may bend to a compliance, and accommodate themselves to those they have to do with.

CONTEMPT.

2. Contempt, or want of due respect, discovered either in looks, words, or gestures: this, from whosoever it comes, brings always uneasiness with it; for nobody can contentedly bear being slighted.

CENSORIOUSNESS. RAILLERY.

3. Censoriousness, and finding fault with others, has a direct opposition to civility. Men, whatever they are, or are not guilty of, would not have their faults displayed, and set in open view and broad daylight, before their own, or other people's eyes. Blemishes affixed to any one, always carry shame with them: and the discovery, or even bare imputation of any defect, is not borne without some uneasiness. Raillery is the most refined way of exposing the faults of others; but, because it is usually done with wit and good language, and gives entertainment to the company, people are led into a mistake, and, where it keeps within fair bounds, there is no incivility in it: and so the pleasantry of this sort of conversation often introduces it amongst people of the better rank; and such talkers are favorably heard, and generally applauded by the laughter of the by-standers on their side: but they ought to consider, that the entertainment of the rest of the company is at the cost of that one, who is set out in their burlesque colors, who, therefore, is not without uneasiness, unless the subject, for which he is rallied, be really in itself matter of commendation; for then the pleasant images and representations which make the raillery, carrying praise as well as sport with them, the rallied person also finds his account, and takes part in the diversion. But, because the nice management of so nice and ticklish a business, wherein a little slip may spoil all, is not every body's talent, I think those, who would secure themselves from provoking others, especially all young people, should carefully abstain from raillery; which, by a small mistake, or any wrong turn, may leave upon the mind of those, who are made uneasy by it, the lasting memory of having been piquantly, though wittily, taunted for something censurable in them.

CONTRADICTION.

Besides raillery, contradiction is a kind of censoriousness, where-in ill-breeding often shows itself. Complaisance does not require that we should always admit all the reasonings or relations that the company is entertained with; no, nor silently let pass all that is vented in our hearing. The opposing the opinions, and rectifying the mistakes of others, is what truth and charity sometimes require of us, and civility does not oppose, if it be done with due caution and care of circumstances. But there are some people, that one may observe possessed, as it were, with the spirit of contradiction, that steadily, and without regard to right or wrong, oppose some one, or perhaps every one of the company, whatever they say. This is so visible and outrageous a way of censuring,

that nobody can avoid thinking himself injured by it. All opposition to what another man has said, is so apt to be suspected of censoriousness, and is so seldom received without some sort of humiliation, that it ought to be made in the gentlest manner, and softest words can be found; and such as, with the whole deportment, may express no forwardness to contradict. All marks of respect and good-will ought to accompany it, that whilst we gain the argument, we may not lose the esteem of those that hear us.

CAPTIOUSNESS.

4. Captiousness is another fault opposite to civility, not only because it often produces misbecoming and provoking expressions and carriage, but because it is a tacit accusation and reproach of some incivility, taken notice of in those whom we are angry with. Such a suspicion, or intimation, can not be borne by any one without uneasiness. Besides, one angry body discomposes the whole company, and the harmony ceases upon any such jarring.

The happiness, that all men so steadily pursue, consisting in pleasure, it is easy to see why the civil are more acceptable than the useful. The ability, sincerity, and good intention, of a man of weight and worth, or a real friend, seldom atone for the uneasiness, that is produced by his grave and solid representations. Power and riches, nay virtue itself, are valued only as conducing to our happiness; and, therefore, he recommends himself ill to another as aiming at his happiness, who, in the services he does him, makes him uneasy in the manner of doing them. He that knows how to make those he converses with easy, without debasing himself to low and servile flattery, has found the true art of living in the world, and being both welcome and valued every where. Civility therefore, is what, in the first place, should with great care be made habitual to children and young people.

BREEDING.

138. There is another fault in good manners, and that is, excess of ceremony and an obstinate persisting to force upon another what is not his due, and what he can not take without folly or shame. This seems rather a design to expose, than oblige; or, at least, looks like a contest for mastery; and, at best, is but troublesome, and so can be no part of good-breeding, which has no other use or end, but to make people easy and satisfied in their conversation with us. This is a fault few young people are apt to fall into; but yet, if they are ever guilty of it, or are suspected to incline that way, they should be told of it, and warned of this mistaken civility. The thing they should endeavor and aim at in conversation, should be to show respect, esteem, and good-will, by paying to every one that common ceremony and regard, which is in civility due to them. To do this, without a suspicion of flattery, dissimulation, or meanness, is a great skill, which good sense, reason, and good company, can only teach; but is of so much use in civil life, that it is well worth the studying.

139. Though the managing ourselves well in this part of our behavior has the name of good-breeding, as if peculiarly the effect of education; yet, as I have said, young children should not be much perplexed about it; I mean, about putting off their hats, and making legs modishly. Teach them humility, and to be good-natured, if you can, and this sort of manners will not be wanting: being in truth, nothing but a care not to show any alighting, or contempt, of any one in conversation. What are the most allowed and esteemed ways of

expressing this, we have above observed. It is as peculiar and different, in several countries of the world, as their languages; and, therefore, if it be rightly considered, rules and discourses, made to children about it, are as useless and impertinent, as it would be, now and then, to give a rule or two of the Spanish tongue, to one that converses only with Englishmen. Be as busy as you please with discourses of civility to your son; such as is his company, such will be his manners. A plowman of your neighborhood, that has never been out of his parish, read what lectures you please to him, will be as soon in his language, as his carriage, a courtier; that is, in neither will be more polite, than those he uses to converse with: and, therefore, of this no other care can be taken, till he be of an age to have a tutor put to him, who must not fail to be a well-bred man. And, in good earnest, if I were to speak my mind freely, so children do nothing out of obstinacy, pride, and ill-nature, it is no great matter how they put off their hats, or make legs. If you can teach them to love and respect other people, they will, as their age requires it, find ways to express it acceptably to every one, according to the fashions they have been used to: and as to their notions, and carriage of their bodies, a dancing-master, as has been said, when it is fit, will teach them what is most becoming. In the mean time, when they are young, people expect not that children should be over-mindful of these ceremonies; carelessness is allowed to that age, and becomes them as well as compliments do grown people: or, at least, if some very nice people will think it a fault, I am sure it is a fault that should be overlooked, and left to time, a tutor, and conversation, to cure: and, therefore, I think it not worth your while to have your son, (as I often see children are,) molested or chid about it; but where there is pride, or ill-nature, appearing in his carriage, there he must be persuaded, or shamed out of it.

INTERRUPTION.

Though children when little, should not be much perplexed with rules and ceremonious parts of breeding; yet there is a sort of unmannerliness very apt to grow up with young people, if not early restrained; and that is a forwardness to interrupt others that are speaking, and to stop them with some contradiction. Whether the custom of disputing, and the reputation of parts, and learning usually given to it, as if it were the only standard and evidence of knowledge, make young men so forward to watch occasions to correct others in their discourse, and not to slip any opportunity of showing their talents; so it is, that I have found scholars most blamed in this point. There can not be a greater rudeness, than to interrupt another in the current of his discourse; for, if there be not impertinent folly in answering a man before we know what he will say, yet it is a plain declaration, that we are weary to hear him talk any longer, and have a disesteem of what he says; which we, judging not fit to entertain the company, desire them to give audience to us, who have something to produce worth their attention. This shows a very great disrespect, and can not but be offensive; and yet, this is what almost all interruption constantly carries with it. To which, if there be added, as is usual, a correcting of any mistake, or a contradiction of what has been said, it is a mark of yet greater pride and self-conceitedness, when we thus intrude ourselves for teachers, and take upon us, either to set another right in his story, or show the mistakes of his judgment.

I do not say this, that I think there should be no difference of opinions in

conversation, nor opposition in men's discourses: this would be to take away the greatest advantage of society, and the improvements that are to be made by ingenious company, where the light is to be got from the opposite arguings of men of parts, showing the different sides of things, and their various aspects and probabilities, would be quite lost, if every one were obliged to assent to, and say after the first speaker. It is not the owning one's dissent from another that I speak against, but the manner of doing it. Young men should be taught not to be forward to interpose their opinions, unless asked, or when others have done, and are silent; and then only by way of inquiry, not instruction. The positive asserting, and the magisterial air, should be avoided; and when a general pause of the whole company affords an opportunity, they may modestly put in their question as learners.

This becoming decency will not cloud their parts, nor weaken the strength of their reason; but bespeak the more favorable attention, and give what they say the greater advantage. An ill argument, or ordinary observation, thus introduced, with some civil preface of deference and respect to the opinions of others, will procure them more credit and esteem, than the sharpest wit, or profoundest science, with a rough, insolent, and noisy management: which always shocks the hearers, and leaves an ill opinion of the man, though he get the better of it in the argument.

DISPUTE.

This, therefore, should be carefully watched in young people, stopped in the beginning, and the contrary habit introduced in all their conversation: and the rather, because forwardness to talk, frequent interruptions in arguing, and loud wrangling, are too often observable amongst grown people, even of rank amongst us. The Indians, whom we call barbarous, observe much more decency and civility in their discourses and conversation, giving one another a fair silent hearing, till they have quite done; and then answering them calmly, and without noise or passion. And if it be not so in this civilized part of the world, we must impute it to a neglect in education, which has not yet reformed this ancient piece of barbarity amongst us. Was it not, think you, an entertaining spectacle, to see two ladies of quality accidentally seated on the opposite sides of a room, set round with company, fall into a dispute, and grow so eager in it, that in the heat of their controversy, edging by degrees their chairs forwards, they were in a little time got up close to one another in the middle of the room; where they for a good while managed the dispute as fiercely as two game-cocks in the pit, without minding or taking any notice of the circle, which could not all the while forbear smiling? This I was told by a person of quality, who was present at the combat, and did not omit to reflect upon the indecencies, that warmth in dispute often runs people into; which, since custom makes too frequent, education should take the more care of. There is nobody but condemns this in others, though they overlook it in themselves: and many who are sensible of it in themselves, and resolve against it, can not get rid of an ill custom, which neglect in their education has suffered to settle into an habit.

COMPANY.

140. What has been above said concerning company, would, perhaps, if it were well reflected on, give us a larger prospect, and let us see how much farther its influence reaches. It is not the modes of civility alone, that are

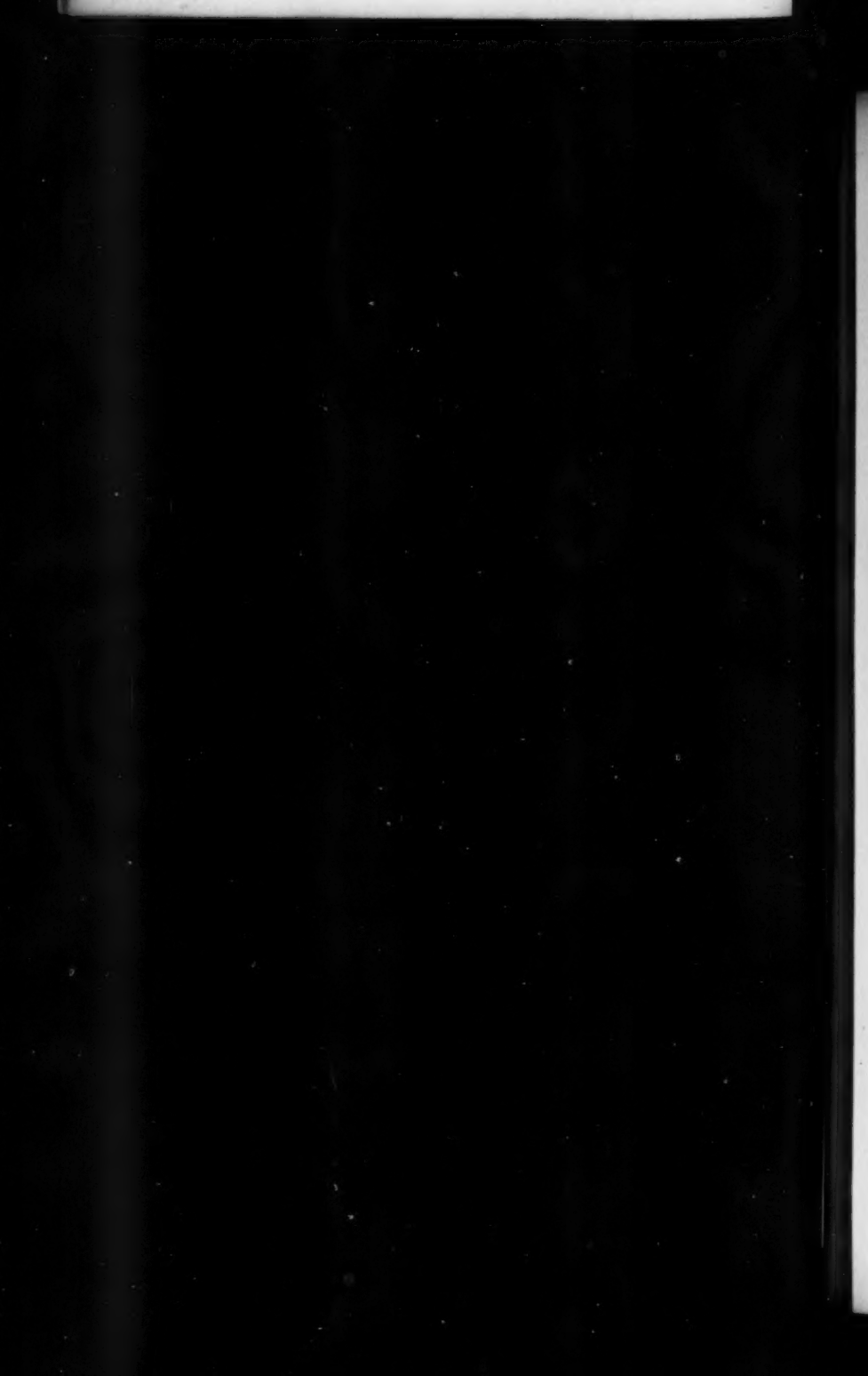
imprinted by conversation; the tincture of company sinks deeper than the outside; and possibly, if a true estimate were made of the morality and religions of the world, we should find, that the far greater part of mankind received even those opinions and ceremonies they would die for, rather from the fashions of their countries, and the constant practice of those about them, than from any conviction of their reasons. I mention this only to let you see of what moment I think company is to your son in all the parts of his life, and, therefore, how much that one part is to be weighed and provided for, it being of greater force to work upon him than all you can do besides.

XL. JOHN GREEN AND THE FREE PUBLIC LIBRARY,

WORCESTER, MASS.

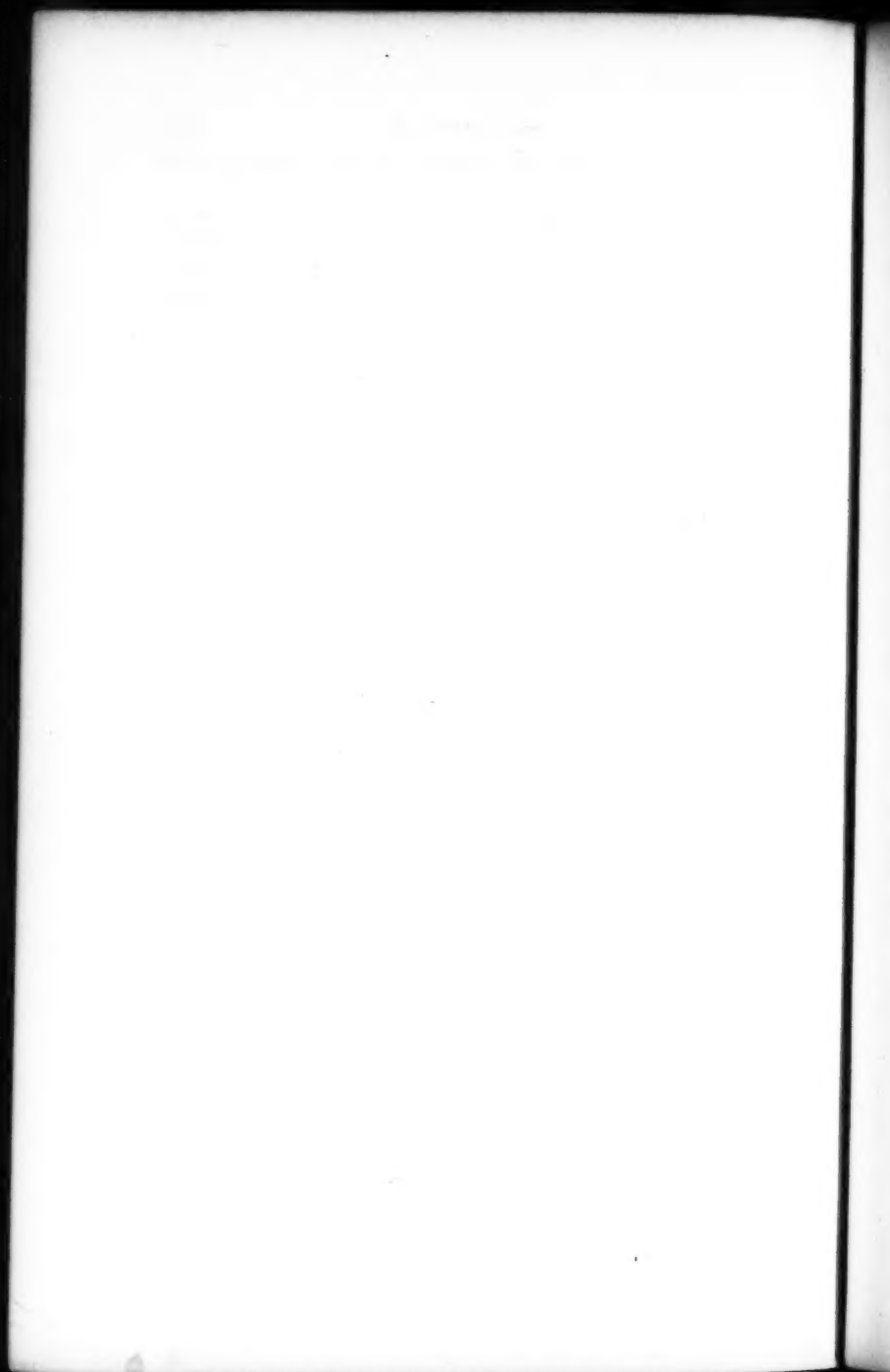
JOHN GREEN, M. D., the founder of the Public Library in his native town, was born in Worcester, Massachusetts, on the 19th of April, 1784. His father was a physician of much eminence in that section of the State, and gave his son, the best education the schools and colleges of the day afforded. He entered Brown University in 1800, and graduated in course in 1804—not so remarkable for scholarship in the Latin and Greek languages and mathematics, as for his love of English literature, and a fondness for the reading and possession of books. While in college he laid the foundation of his private library in the purchase of Chambers' Cyclopædia, in three folio volumes, which caused his father to remark—"His son was going pretty largely into books." In 1808, he commenced his professional practice in Worcester, following the footsteps of his family for three generations, and sustaining the reputation which had attached to his name by an unusually prosperous career until 1850, when he retired from practice on account of ill-health. He received from Harvard College an honorary medical diploma, was Councilor and Censor of the Massachusetts Medical Society, Councilor of the American Antiquarian Society, President of the Worcester District Medical Society, and in 1854, was one of the Vice-Presidents of the United States Medical Association. True to his appreciation of books, wherein the experience of the past is treasured up for the instruction of the present, he was one of the earliest and most efficient friends of the Worcester District Medical Library, which grew up in his connection with it to 3000 volumes. Back possibly to the purchase of the Cyclopædia in his college days, may be traced the germs of a purpose to found a public library—certain it is, that the act did not finally grow out of the necessity of finding more room for a collection which had outgrown the accommodations of an ordinary dwelling-house. Long before he had announced his plan to the public, he made purchases as opportunity offered on a well digested plan, so that his collection gradually developed itself in







John Green



such proportions, that he was satisfied to open its treasures to the public in his lifetime.

In 1855, Dr. Green placed his large miscellaneous library of about five thousand volumes, in the rooms of the Worcester Lyceum and Library Association,* to be used as a consulting and reference library for a term of not less than five years. As this period was about to expire, Dr. Green in November, 1859, made known to the Directors of the Lyceum and to the mayor of the city, his desire to endow a public library, by the donation of these volumes with additions, to the city of Worcester, "in trust for the free use of the citizens and public forever as a library of consultation and reference." The directors and members of the Lyceum and Association entered heartily into his views, and signified to the mayor their desire to transfer to the city their library as the foundation of a circulating library, "provided suitable arrangements and appropriations are made for its reception."

On the 5th of December, 1859, the mayor communicated to the City Council the wishes of Dr. Green, and the Worcester Lyceum and Library Association, whereon resolutions were passed—recognizing "the importance of the subject and the magnitude of the proposed gifts," and authorizing the Committee on Education to consider and report the action necessary in the premises.

On the 27th of December, 1859, Dr. Green executed a deed of gift to the city of Worcester in its corporate capacity, by which the library owned by him and in possession of the "Worcester Lyceum and Library Association" was granted and conveyed for the free use of the citizens and the public forever, on condition "that the management of the Library, the custody of the books, and the regulations under which they may be used shall be vested in a Board of twelve Directors, two of whom shall be chosen annually, and shall hold their offices six years each," and also on condition that the city shall pay the salary of a competent Librarian to be chosen by the Directors, and shall furnish a suitable library-

* The WORCESTER LYCEUM was formed November 4th, 1829, for the mutual instruction and improvement of its members by means of debates, scientific lectures and books. It was one of the earliest permanent organizations under the Lyceum movement of Josiah Holbrook, commenced in 1826. The first President, was the Rev. Jonathan Going, who presided in the meeting at Columbian Hall, Boston in 1830, out of which originated the American Institute of Instruction.

The *Young Men's Library Association* was instituted in August, 1832, into which was absorbed the "Young Men's Christian Association," formed about the same time, and in 1855, the Young Men's Rhetorical Society, formed in 1849. In 1854, a Natural History Department was organized, to which was transferred the "Worcester Natural History Society in possession of the American Antiquarian Society. In 1855, the Lyceum and Association were united, and by act of the Legislature incorporated under the name of the "Worcester Lyceum and Library Association."

building for the books to be secure against fire, "on a plan to be approved by the Directors, and to be open at all proper hours, for the use of the public, according to the regulations of the Directors."

By an ordinance of the city authorities, passed December 23rd, 1859, a *Free Public Library* was established, and the donations of Dr. Green and the Worcester Lyceum and Library Association, the former consisting of 7,000 volumes, and the latter of 4,500 volumes, were accepted; and at the same time provision was made for the appointment of a Board of Directors, with all the necessary powers for appointing a librarian, and all subordinate officers, and expending any money which may be appropriated for the erection, furniture and repairs of a building, and warming and lighting the same, and for the purchase of books. By an act of the Legislature approved February 2, 1860, the action of the city authorities was approved, and the City Council are authorized to provide for the erection of a suitable building, and to appropriate annually the further sum of five thousand dollars for the increase of the library. A building for the accommodation of the Green Library of Reference, the Free Circulating Library and other kindred institutions was commenced in 1860, on Elm street, and was opened for occupancy in 1862—at a cost for site, building, and equipment of \$30,000.

According to the (third) Annual Report of the Directors, submitted January, 1863, there were in January, 1863, in the Free Public Library Building of Worcester, about 20,000 volumes, viz., in the Green Library, 10,000 volumes; in the Circulating Department, 6,077 volumes; in the Worcester District Medical Library, 3,500 volumes; in the Worcester Farmer's Club Library, 500 volumes, besides the Cabinet and Library of the Worcester Natural History Society. To the annual increase of the library by donation, Dr. Green has been the largest contributor. He enjoys the privilege, not always appreciated by the collectors of valuable books, of sharing with his fellow-citizens, the pleasures and advantages to be derived from consulting and reading the oldest and the latest additions to human knowledge and intellectual enjoyment.

The Directors in their Report for 1862, remark:

"The Free Public Library is now a fixed and permanent institution of the city. It has overcome the difficulties and oppositions of its origin and is an incorporated portion of our educational system. Already the number of those availing themselves of its privileges is greater than that of the scholars in our public schools. Nor are these privileges few or slight. The Green Library is one, the possession of which, whether we regard the number or the character of its

books, might justly be a source of congratulation and pride to any community. It is already nearly as large as the Library of Mr. Parker, presented to the city of Boston, and much better adapted to the varied wants of a community like Worcester. It contains nearly twice the number of volumes of the Dowse Library of Cambridge, whose consecration to the public use was deemed worthy a public celebration, and an oration by Mr. Everett.

In its Encyclopedias, Dictionaries and Gazetteers, works of general reference; in its historical department, European and American; in its illustrated books of art and architecture; in its collection of works on Natural Science, choice and costly; in its books of Geography and travels and in all its miscellaneous departments, the Green Library is rich and ample. It is a treasury of knowledge nobly and generously provided for the intellectual wants of our city. And it is peculiarly fortunate and proper that in this city, distinguished for the mechanical genius and enterprise of its citizens, for their independence of thought and restless desire for progress, in matters both physical and intellectual, there should be one public place consecrated to the diffusion of knowledge, free and universal, within whose walls the jar of political and religious discord may never come, all whose influences shall be softening and elevating, improving the character of the present generation and moulding the next for something still higher and better."

Among the Regulations adopted by the Directors for the government of the Library are the following:—

All persons resident in the city of Worcester, fifteen years old and upwards, shall be entitled to the use of the Circulating Department of the Free Public Library, on subscribing the following agreement:

I hereby certify that I am a resident of the city of Worcester, and in consideration of the right to use the Free Public Library, agree to comply with the regulations that may be provided for its government.

One book may be taken at a time, and kept two weeks; but recent additions may be limited to a circulation of one week, at the discretion of the Library Committee.

A fine of two cents a day shall be assessed on every book kept over time, payable on its return. No pen or pencil marks shall be made in books. Persons taking books shall be held responsible for their loss or injury; and when a set is broken by a loss of one, this responsibility extends to the whole set. Should it be necessary to send for a book kept beyond the time allowed, the expense shall be paid by the person keeping it.

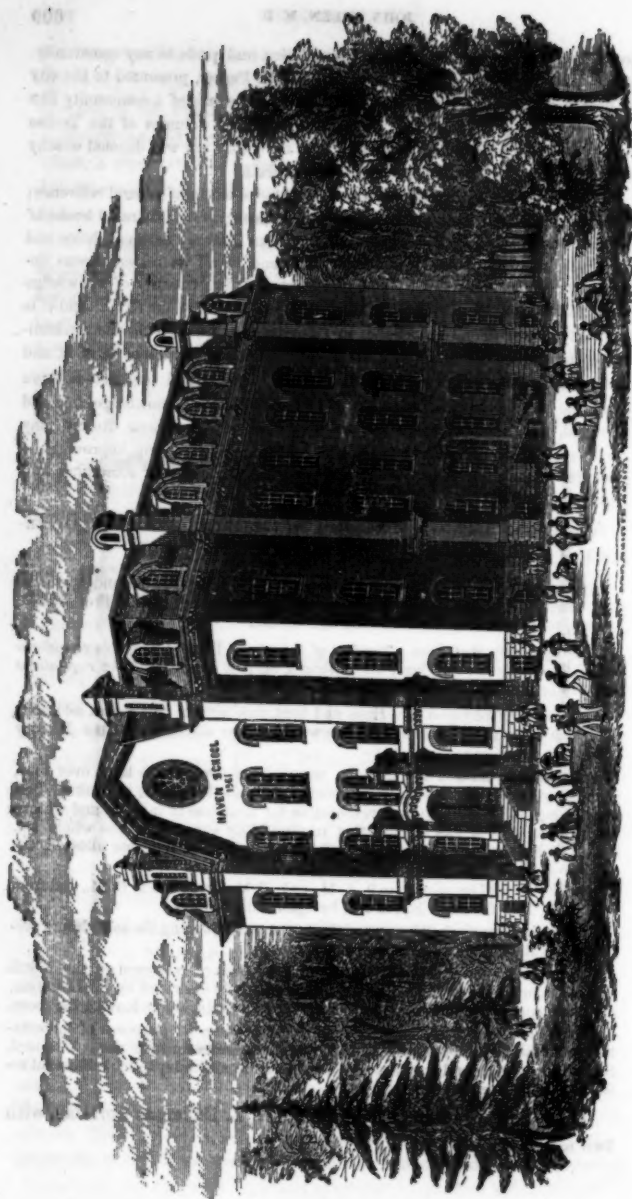
The Library will be open from 9, A. M., to 1, P. M.; from 2 to 5, P. M., and from 6½ to 8, P. M. On Saturday, it will be open until 9, P. M.

The Green Library shall be open daily to the public, during the same hours prescribed for the Circulating Department.

The public may take down freely any of the books of reference on the North side of the lower floor. Other books will be promptly delivered by the Librarian, on verbal application, and must be returned to him again, before leaving the room.

Persons may ask for as many books as they require, for purposes of consultation and reading, and are entitled to all proper facilities for their use. *Provided*, that in case of rare and costly works, the Librarian may adopt such additional restrictions as prove necessary.

The library is under the charge of Mr. Z. Baker, as librarian, with two assistants.



X. SCHOOL ARCHITECTURE.

PLANS OF HAVEN SCHOOL-BUILDING, CHICAGO, ILLINOIS.

THE HAVEN SCHOOL-BUILDING, named after LUTHER HAVEN, the President of the Board of Education at the time, and who had been an active member of the same since 1851, is located on Wabash Avenue, south of Twelfth Street. The lot has a frontage of 150 feet. The building is three stories high, besides a basement and an attic. The plans here shown are of the principal story and the attic, the latter of which is 14 feet high in the clear, and contains a hall 66 feet by 38 feet 8 inches, for general exercises of the school, with closets for apparatus, teachers'

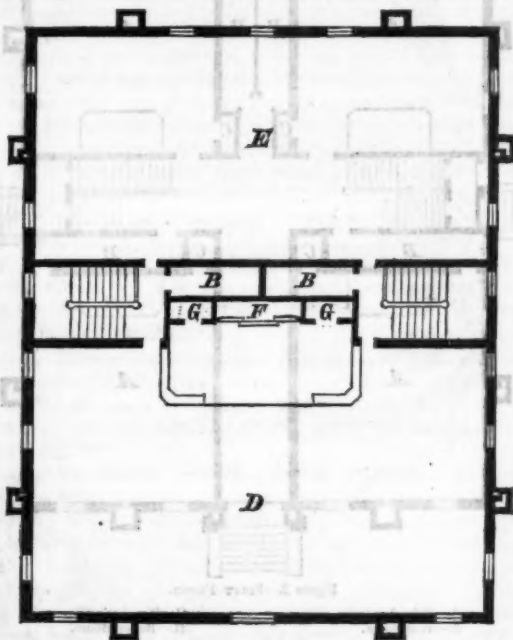


Figure 2.—FOURTH FLOOR.

B.—Wardrobes.

D.—Hall.

E.—Gymnasium.

F.—Closet for Apparatus.

G.—Teachers' Closets.

closets, and wardrobes attached; and a Gymnasium in which the female pupils of the school may exercise, in inclement weather. Owing to the peculiar con-

struction of the roof, this attic story is quite as serviceable for the purpose for which it was designed, as would have been either of the full stories, and it cost much less. The basement is mainly divided into four large rooms, with corridors, and stairways; one of the rooms being used for fuel, and the balance as a place of recreation for the boys, in foul weather. The principal or ground floor, (one of the two shown in the annexed engraving, Fig. 2.,) has four school-rooms, each having a wardrobe and teacher's closet attached; spacious corridors, with entrances on each side of the house for pupils, and a principal entrance in

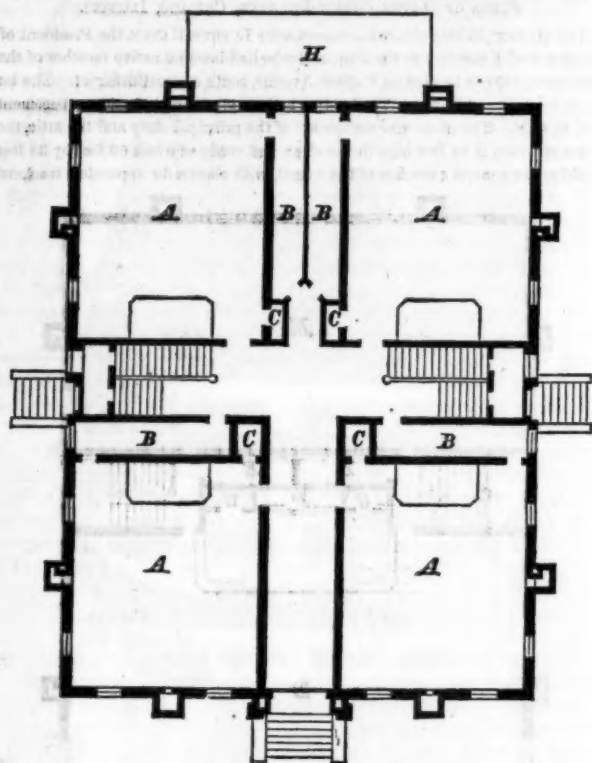


Figure 2.—FIRST FLOOR.

A.—School rooms.
B.—Wardrobes.

C.—Teacher's Closets.
H.—Boiler House.

front. The side doors do not open directly into the corridors, but into vestibules, from which, other doors open to the corridors and also to the stairways leading to the basement. The second and third floors only differ from the first in having windows, in place of the outside doors and vestibules of the first floor; and the second floor has a reception or Principal's retiring room, about 10 by 20 feet, cut off from that part of the corridor towards the front of the house.

By an examination of the plans, it will be seen that the pupils in passing to and from the school-rooms, will generally pass through the wardrobes. Each of these rooms are wainscoted from the floor up about 2½ feet, and the corridors and wardrobes from 5 to 7 feet, with boards, neatly grained and varnished, (as is all the interior wood-work,) and above these on each side of the rooms are blackboards.

The rooms are ventilated through the large ventilating shafts or buttresses in the exterior walls. The building is 68 by 86 feet on the ground, and each school-room 27 by 33 feet, and 13 feet high. The exterior (Fig. 1,) is in a plain Americo-Italian style of architecture; is entirely devoid of anything like ornamentation, save in its bold projecting buttresses which form the ventilating and chimney shafts before mentioned; its deeply recessed doorway in front, with massive buttresses on each side; and its elegant *Mansard* roof, the steep sloping sides of which, covered with slate, and pierced with Dormer windows, gives it altogether a unique and pleasing effect. Externally, the finish of the basement to the principal floor is stone. Above this the building is faced with red pressed brick, neatly pointed, and has stone-dressings to doors, windows, buttresses, etc.

The building is warmed by a boiler located in a room at the rear of the building, and covered with a lean-to roof rising no higher than the basement.

The boiler is of the tubular form, twelve feet long by forty-two inches in diameter, of quarter inch best American iron, steam dome 24 by 20 inches, with forty-one three inch flues, grate bars four feet by four feet, boiler set in double eight inch walls with full cast iron front, braced with 6½ inch bolts through each way, with cast iron braces outside and inside the walls.

The whole amount of pipe in Haven School is 13,294 feet, of which mains and returns contain 3,102 feet, and ¾ inch coil pipes, 10,192 feet. In each school-room there is one large coil of 530 feet, of ¾ inch pipe and one small coil of 50 feet, making 145 square feet of radiating surface in the coils.

There is an average amount in addition to the above of sixteen square feet in the mains and returns in each room, which makes the total amount of radiating surface in each room 161 square feet, which gives one square foot of radiating surface to 75 cubic feet of air. This we think may be set down as a rule for low pressure heating, when the pressure is not to exceed from 5 to 15 lbs.

In the corridor, there are four coils containing 1,500 feet of ¾ inch pipe; in the Hall there are two coils containing 1,000 feet ¾ inch pipe; in the Gymnasium there are two coils containing 792 feet, and in the Reception Room one coil containing 100 feet ¾ inch pipe.

In the dedicatory exercises of this house, the President of the Board, Mr. Haven, remarked:—

My acquaintance with the public schools of Chicago, commenced in the winter of 1851—twelve years since. From that time to this, I have occupied a seat in this Board. In 1851, there were but four public school buildings in the city. Those buildings accommodated less than 1,700 pupils. The Franklin and the Washington, one on the north and the other on the west side of the river, were erected that year, each with capacity to accommodate 340 pupils. In 1856, the Moseley was erected on the south side, and the Ogden on the north, accommodating 693 pupils each. In 1857, two more of the same capacity as the last were erected on the west side—the Brown and the Foster. In 1858, the Newberry was erected, seating 1,260 pupils, and in 1859, the Skinner, of the same size and character. The new and elegant school building on Wabash

Avenue was completed during the past year, with a capacity for 756 pupils. In addition to this building, five branches have been built, making an aggregate number of seats provided during the year just closed, of 2,420, nearly double the number furnished in any one preceding year. In 1857, the High School building was erected, with a capacity for 360 pupils; making a total number of seats provided for the children of this city, 10,995. In 1851, less than 1,700 pupils could be accommodated with seats in our schools—to-day, more than 11,000! It is proper here to say, that the buildings provided during this time have been of the most substantial character, so that now few cities can boast of more ample accommodations for those due at the school-rooms, and few if any can equal us in the beauty of our houses, the completeness of their plans and furnishing, or in the thoroughness of their construction. These buildings have cost the city,) a little over \$300,000.

W. H. WELLS, *Superintendent of Public Schools*, spoke substantially as follows:

Notwithstanding Chicago was somewhat distinguished for the frequency and enthusiasm of its conventions and celebrations, this was the first instance in which the friends of education had come together for the dedication of a school building. He alluded to the rapid progress of the public schools. No other city in the Union has so early in its history manifested such a degree of liberality in the establishment of a High School for the education of both sexes. In Boston, a public Latin School was instituted as early as the seventeenth century, and an English High School more than forty years ago; but these schools provided for the instruction of boys only, and the arrangements for a Girls' High School were not perfected till within the last ten years. The Central High School of Philadelphia was organized about a quarter of a century ago, and during the first ten years of its existence was without a rival in the completeness of its appointments and the extent of its course of instruction. But it receives only boys, and it was not till after the opening of the Chicago High School that Philadelphia established a High School for girls. The Free Academy of New York was organized in 1849. Like the Philadelphia High School it embraces a course of instruction that is equal to an ordinary college course, and has the power of conferring the usual college degrees; but it is for boys only, and no special provision has yet been made in the great metropolis of the country for the higher education of girls.

He then alluded to the advantages of a new city establishing a system of public instruction. We can profit by all the successes and failures of those who have gone before us. In an old city, defective systems once established, can not easily be rooted up. In a new city, we have no such prejudices to contend with. In olden cities, the question whether the sexes should be educated together has already been discussed for more than a score of years, and it will probably require another score of years to dispose of it. In Chicago we have omitted all discussion on this point, and demonstrated by actual experiment, to the satisfaction of all parties, that the sexes are best educated together.

The speaker then alluded particularly to the efforts that have been made to improve the character of the Primary Schools. More than half of all our public instruction is given in the Primary Schools, and a large portion of the children do not remain in school long enough to pass into the higher departments at all. He had devoted much the larger portion of his time to the primary grades, and the Board of Education had introduced many important improvements in

these schools. Instead of being required to sit a large part of the day with folded arms, in a constant struggle against all the laws of their being, the small children are now all provided with slates and pencils, and during a considerable portion of the day combine instruction with entertainment, by copying the words or figures of their lessons, and drawing a variety of simple objects from cards, or blackboard sketches, or pictures in books.

Another feature of the system, which the superintendent regarded of vital importance, is the oral course. We have not, said he, imitated the example of those who make object teaching the basis of their system of primary instruction, but we have introduced in both the Grammar and the Primary divisions a systematic and graded course of oral lessons, interspersed in such a manner as to afford an agreeable variety and healthful relaxation, without retarding the progress of the pupils in other branches. We have labored particularly to give such shape and direction to the oral exercises as to remove, in some degree at least, the common objection that school instruction is not sufficiently practical.

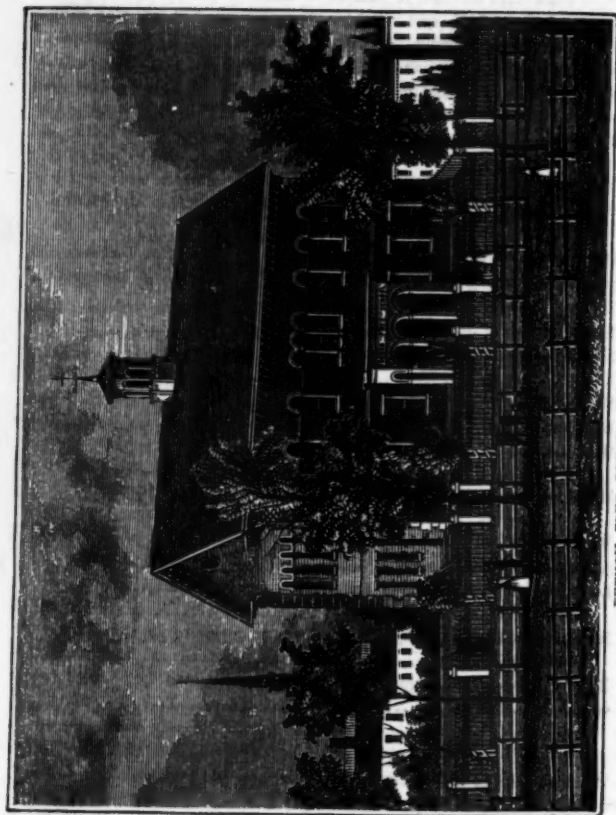
The following is a summary of the Statistics of Attendance, Teachers, and expense of supporting Public Schools, during the year ending December 31, 1862:

Whole number of different pupils enrolled in 1862, was.....	17,521
Number of pupils under six years of age enrolled.....	2,063
Number of pupils over fifteen.....	964
Number of colored children.....	212
Whole number of different pupils admitted and readmitted,.....	21,730
Whole number of different pupils belonging to the schools <i>through the year</i> ,.....	2,093
Whole number of different pupils belonged to the schools less than three months.....	5,539
Whole number of Teachers, viz., 23 males, and 166 females,.....	189
Salaries of Teachers and Superintendent,.....	\$75,326 18
Labor and supplies, including fuel, repairs, care of buildings, office expenses, printing, etc.,.....	16,217 46
Rent of school buildings, furniture, and lots belonging to city, estimated,.....	16,706 46
Rent of school lots belonging to the School Fund, estimated,.....	3,025 00
Other rents,.....	835 22
Amount,.....	\$112,110 32

The whole cost of instruction the last year, was \$112,110.32. This amount divided by 8,962, the average number of pupils belonging to all the schools, including the High School, shows the expense per scholar to have been \$12.51.

The expense of sustaining the High School during the last year, was \$12,370.53. This amount divided by 299, the average number of pupils belonging to the school, shows the cost per pupil to have been \$41.37.

The whole cost of sustaining the District Schools (Grammar and Primary,) during the last year, including estimated rent of buildings and grounds, was \$99,739.79. This sum, divided by 8,663, the average number belonging to the schools, shows the expense per scholar to have been \$11.51.



PUTNAM FREE SCHOOL, NEWBURYPORT, MASS.

PLANS AND DESCRIPTION OF THE PUTNAM FREE SCHOOL-HOUSE,
NEWBURYPORT, MASS.

We are indebted to W. H. Wells, Esq., the gentleman who has been selected as Principal of the Putnam Free School, and to whom the work of organizing this important institution has been committed, for the following plans and description.

The Putnam Free School was founded by Mr. Oliver Putnam, a native of Newbury. It has a permanent fund of fifty thousand dollars, besides the amount invested in the school-house and its appurtenances.

The number of pupils to be admitted at the opening of the school (April, 1848,) is limited by the Trustees to 80. No pupil can be received under twelve years of age, nor for less time than one year.

The object of the Institution is to lead pupils through an extended course of English study. It is open to students from any portion of the country, who are prepared to meet the requirements for admission. No charge is made for tuition.

This building is situated on High street, directly opposite the Common or Mall. It is constructed of brick, with corners, door-sills, underpinning, steps, etc., of freestone. It is two stories in height, exclusive of a basement story, 85½ feet in length, and 52½ in breadth.

The upper story is divided into two principal school-rooms, each 49½ feet by 40½. There is also a small room in this story for the use of the Principal. The lower story contains a hall for lectures and other general exercises, and four recitation rooms. The hall is 44 feet by 48½. Two of the recitation rooms are 14 feet by 17, and two are 11 by 20.

Each of the principal school-rooms is furnished with 64 single seats and desks, besides recitation chairs, settees, etc. The desks are made of cherry; and both the desks and the chairs are supported by iron castings, screwed firmly to the floor. In form and construction, they are similar to Kimball's "Improved School Chairs and Desks."

The central aisles are two feet and eight inches in width; the side aisles, four feet and four inches; and the remaining aisles, two feet.

The building is warmed by two furnaces. It is ventilated by six flues from the hall on the lower floor, six from each of the school-rooms on the second floor, and one from each of the recitation rooms. Each of these flues has two registers; one near the floor, and the other near the ceiling. The two principal school-rooms are furnished with double windows.

The institution is provided with ample play-grounds and garden plots, back of the building and at the ends. It has also a bell weighing 340 lbs.

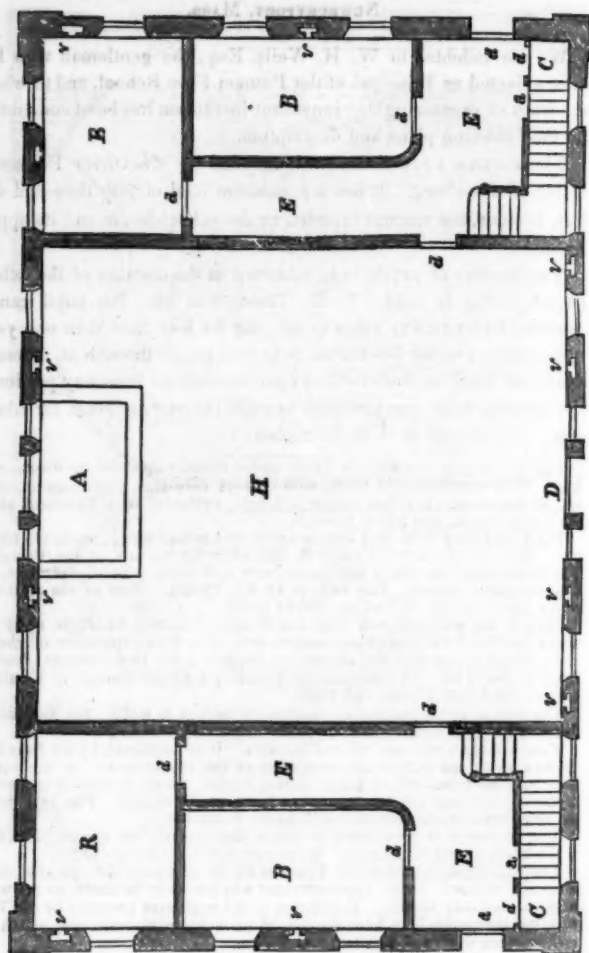
The first appropriation of the Trustees for the purchase of apparatus, is one thousand dollars. Other appropriations will probably be made, as the wants of the school may require. In addition to the apparatus procured by the Trustees, the institution is to have the use of an achromatic telescope, which will cost between three and four hundred dollars.

The cost of the building and ground, with the various appurtenances, exclusive of apparatus, has amounted to twenty-six thousand dollars.

The accompanying plans give a correct representation of the arrangements on the two principal floors.

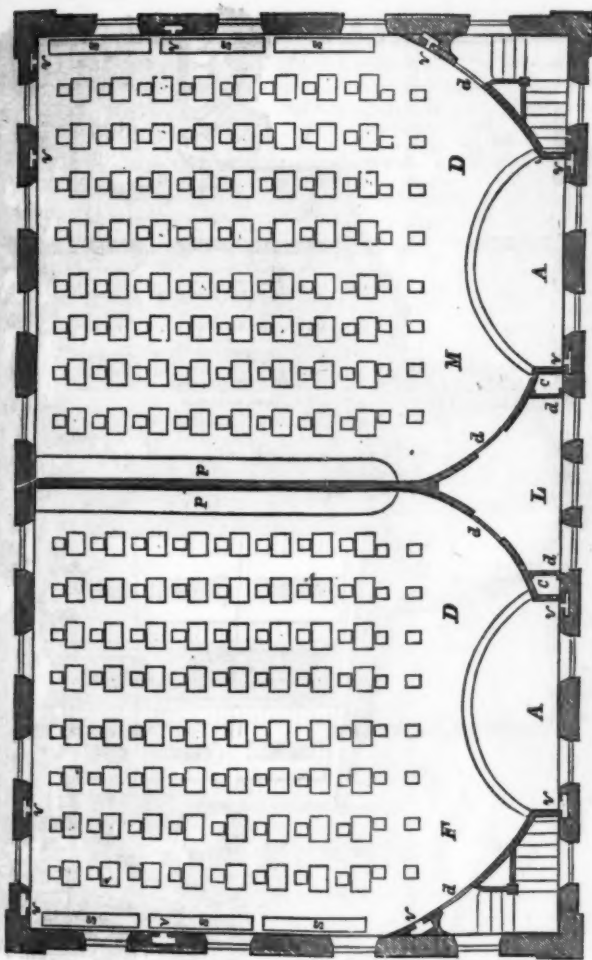
The building was erected after designs and specifications by Mr. Bryant, Architect, Boston.

PUTNAM FREE SCHOOL-HOUSE.—LOWER STORY

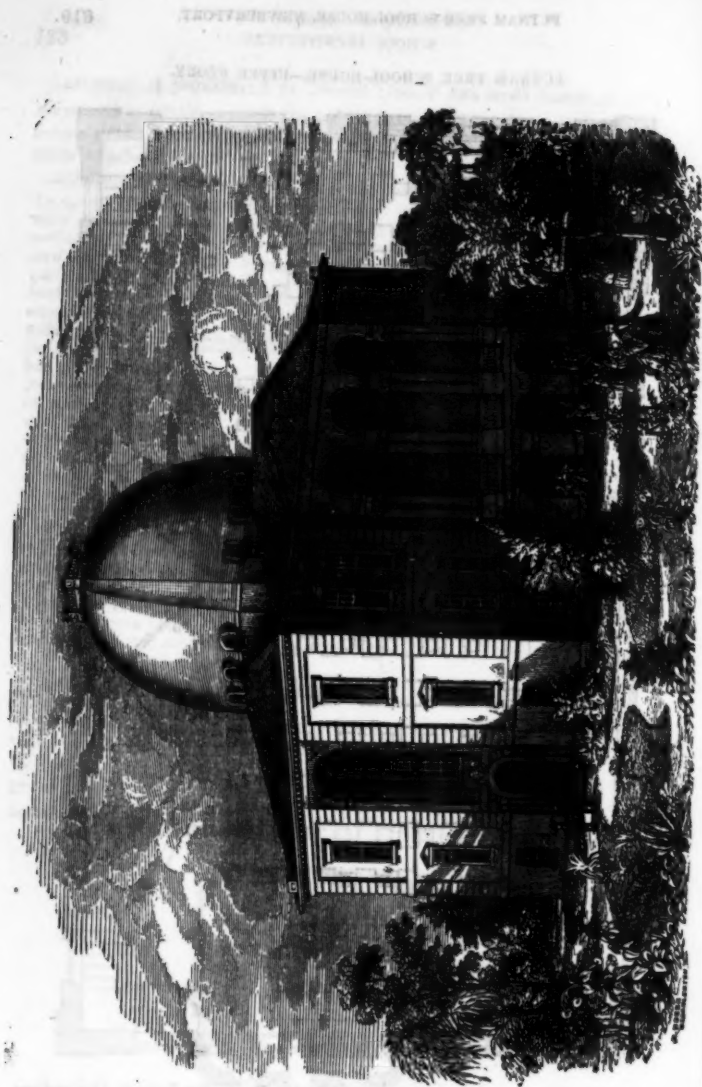


H—Hall for lectures and other general exercises, 44 feet by 48½. A—Raised platform for desk. D—Front door. (The portico in front does not appear in the plate.) B, B—Recitation rooms, 11 feet by 20. R, R—Recitation rooms, 14 feet by 17. E, E, E—Entries. C, C—Wash closets, under the stairs. a, a—Doors leading to the basement story. d, d, d, d, d, d, d, d, d—Doors. v, v, v, v, v, v, v, v, v, v, v—Ventilating flues.

PUTNAM FREE SCHOOL-HOUSE.—UPPER STORY.



M, D—Room for Male Department. F, D—Room for Female Department
A, A—Raised platforms for teachers' desks. L—Principal's room. C, C—
Closets. p, p—Raised platforms under the black-boards. s, s, s, s, s—Settees
d, d, d, d—Doors. v, v, v, v, v, v, v, v, v, v, v—Ventilating flues



II. GIRLS' HIGH AND NORMAL SCHOOL, AT CHARLESTON, S. CAROLINA.

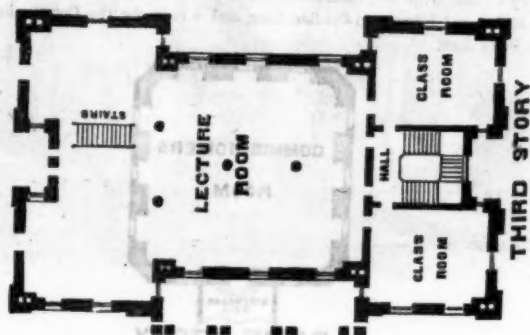
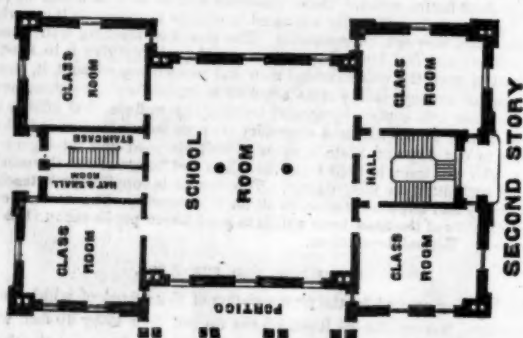
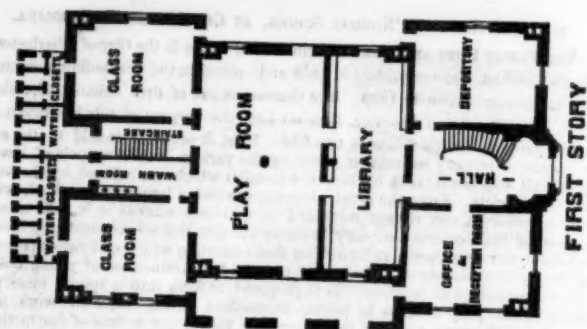
THE PUBLIC HIGH AND NORMAL SCHOOL FOR GIRLS in the City of Charleston, South Carolina, was established in 1858 and opened in the new building erected for its accommodation in 1860. The Commissioners of Free Schools, of which C. S. Memminger was chairman, thus set forth the purpose of this institution.

The purpose of this School is two-fold. First, it proposes to add to the advantages of primary instruction given by the various Public Schools of lower grade, all the advantages of higher education which are offered by the best schools for girls. From the great advantages which a large public school, with ample resources, can always command over private schools, it is safe to say that in all the elements necessary to insure success, this school must be without a rival in our community, in furnishing that education which cultivated parents desire for their daughters. Its second purpose is the education of young ladies for the profession of teachers. It is proposed to form into a special class all those whose purpose it is to devote themselves to this honorable work, and whose qualifications admit of their receiving the proper course of instruction, and to devote as much time and labor to such exercises as will be of value to them in their future duties. These exercises will be such as would be of high value to any pupils sufficiently advanced to engage in them—to those who propose to teach they are indispensable. The power of teaching well comes not by intuition; the best kind of education would probably give it to most men, but most of even the well-educated men and women are without it, though to no person of average ability is its acquisition impossible. It comes, however, only as other arts come; by special training, by well-directed efforts, and by patient labor. By no means a secondary purpose in importance is that of furnishing to our city and State a corps of well-educated and intelligent young ladies, who will train, in their turn, the minds and hearts of the thousands who will be committed to their charge. The School is supplied with teachers of tried ability and large reputation, in all its departments. The several congressional districts of the State have a right to send fifteen pupils each to this school, to enter the Normal department.

I. BUILDING AND FURNITURE.

The building erected for the accommodation of this school, of which we furnish illustrations, has one School Room on the second floor 40 by 40 feet, with four class-rooms, each 18 by 23 feet; and a large Lecture Room on the third floor 40 by 63 feet, with two class-rooms, each 18 by 28 feet; and a Play Room 25 by 40 feet and Library on the first floor, and a room for the Commissioners on the Dome floor.





HUGHES' CITY HIGH SCHOOL CINCINNATI.

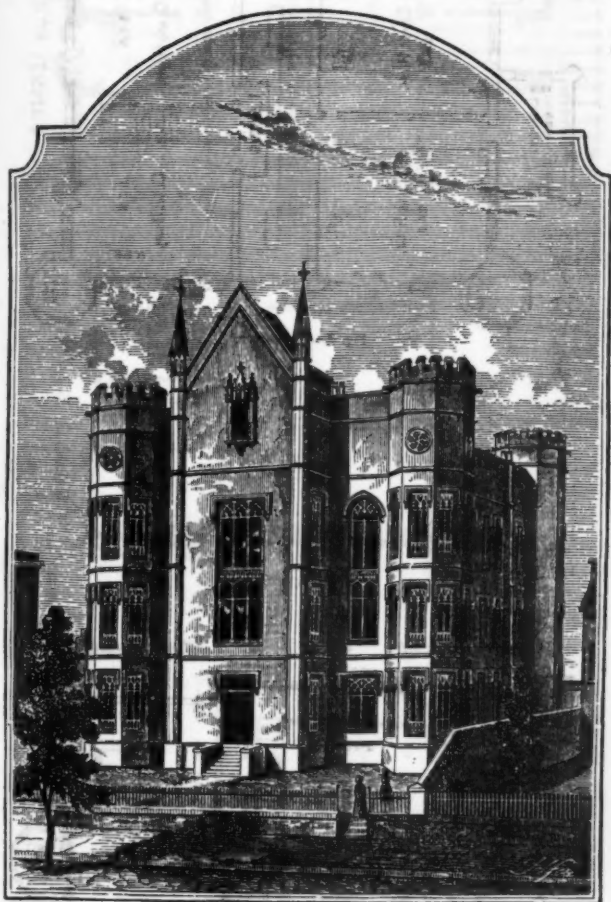


Fig. 1.—PERSPECTIVE.

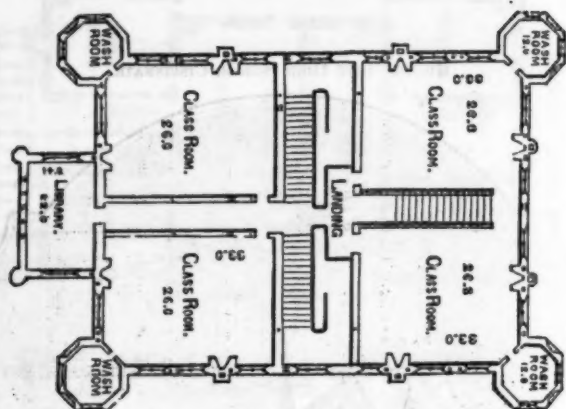


Fig. 2.—Basement.

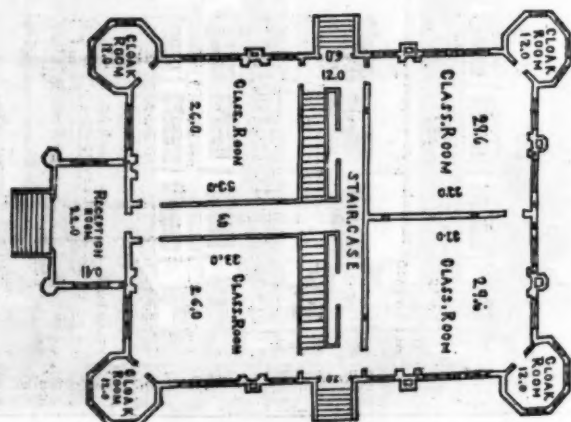


Fig. 3.—First Floor.

HUGHES' CITY HIGH SCHOOL.

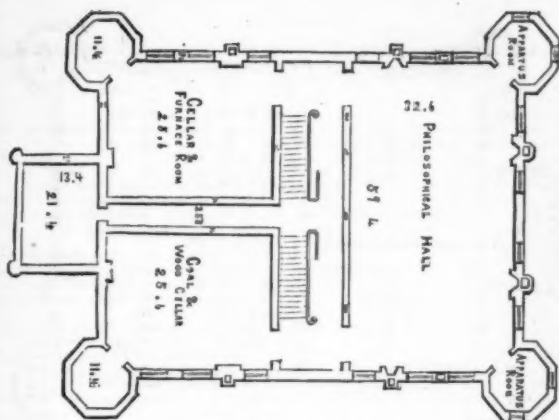


Fig. 4.—SECOND FLOOR.

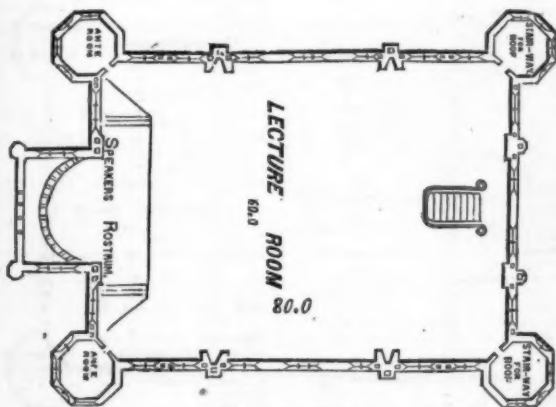


Fig. 5.—THIRD FLOOR.

XIII. AMERICAN TEXT-BOOKS.

[* Book not in the library of the Editor. ** The Editor has a duplicate copy for exchange.]

D.

- DABOLL, NATHAN,**
The Schoolmaster's Assistant. New London, 1st edition, 1800. 2nd edition, 1800. 3rd edition, 1802. 1st revised edition, 1812. 8th edition, 1814. 11th edition, 1815. Stereotyped edition, 1815 '16 '30 ('31 '25.) Hartford 3th edition, 1806. Norwich, 1818 '19. Albany, 1821 '24.**
Same, edited by S. Greene. Albany, 1825. N. York, 1825. '31. Ithaca, 1827. New London, 1828 '33.
The Practical Navigator. New London, 1820.*
- DACIER, MADAME,**
Plato's Phædo. Translated. New York, 1833.*
- DAGG, J. L.,**
Elements of Moral Science. New York.*
- DAGGETT, HERMAN,**
The American Reader. Pough. 2nd edition, 1812. 25th edition, 1841.
- DAHLSTRÖM, J. A.,**
Elementarkurs i Latinska Språket, II. Lärbok. Stockholm, 1850.
Ellend's Latin Grammar, Stockholm, 1832.
- DALE, HENRY,**
Thucydides' History of Pelop. War. Literal translation. New York, 1856.*
- DALE, W. A. T.,**
An English Grammar. Albany, 1st edition, 1820.*
- D'ALFONCE, E. JR.,**
Instruction in Gymnastics. New York.*
- DALTON, JOHN,**
Elements of English Grammar. London, 1801.
- DALTON, J. C., JR.,**
Treatise on Human Physiology. Philadelphia.*
- DALTON, J. S.,**
Chemistry. Edited by T. Griffith. New York 1843.*
- DALTON, MATTHEW R.,**
Elem. Treat. on Comic Sections, &c. N. Haven, '24.*
- DALZELL, ANDREW,**
Collectanea Græca Majora, Vol. I. Boston, 4th edition, 1837. (Philadelphia, 1847.)
Do., do. Vol. II. Cambridge, 2nd ed., 1811. 4th ed., revised by J. S. Popkin, 1824.
Prose Selections. Edited by C. S. Wheeler. Phila., '47.*
Collectanea Græca Minora. Edinburgh, 6th edition, 1806. Cambridge, 1st edition, (*fæsa*.) 1804. 3rd edition, 1813 (6th edition, 1826. New York, Phila., 1838.) Boston, 1825.
- DANA, JAMES D.,**
Manual of Mineralogy. New Haven, 1st edition, '48.*
System of Mineralogy. New Haven, 1837. N. York, 1850. 4th ed. 1854. 5th edition, revised, 1854.*
- DANA, JAMES FREEMAN,**
Epitome of Chymical Philosophy. Concord, 1825.*
- DANA, JOSEPH,**
Lessons in Reading and Speaking. Boston, 1792.
Questions Grammaticæ, or Grammatical Exercises. Boston, 1815.
Liber Primus, or First Book of Latin Exercises. (Edited by Everett.) Boston, 3rd edition, 1821. 5th edition, 1827.
Same, edited by C. K. Dillaway. Boston, 20th edition, 1832. (Philadelphia, 1850.)
- DANA, J. F., & S. L.,**
Mineralogy and Geology of Boston. Boston, 1818.
- DANDO, JOSEPH,**
Complete and Infallible System of Book-keeping. Philadelphia, 1842.*
- DANIELL, J. F.,**
Elements of Meteorology. 2 vols. London, 1855.
- DANIEL, J. C.,**
Cousin's Philosophy of the Beautiful. N. York, '49.*
Chemical Philosophy. Edited by J. Renwick, (Illustrations of Natural Philosophy.) New York, 1855.
- D'ANVILLE, J. B. B.,**
Compendium of Ancient Geography. 2 vols. New York, 1st edition, 1814.
- DARBY, JOHN,**
Elementary Botany. New York.*
Text-Book of Botany. New York.*
Manual of Botany of the Southern States. (Macon, Ga., 1841.) New York, 1855, (1855.) '59.*
School Chemistry. New York.*
- DARBY, W.,**
Ewing's Geography. New York, 1st edition, 1820.
Mnemonica, or Tablet of Memory. Baltimore, 1829.*
- DARBY, W., & T. DWIGHT, JR.,**
Gazetteer of the United States. Philadelphia.*
- DARLINGTON, W.,**
Agricultural Botany. Philadelphia, 1847.*
Agricultural Chemistry. Phila., 1847.*
Flora Cestrica, and Companion for Young Botanists. Philadelphia, 3rd edition, 1853.*
- DAVENPORT, BISHOP,**
English Grammar, simplified. Wilmington, 1st edition, 1830.
History of the United States. Philadelphia, 1831, '34. Same, new edition, by J. J. Anderson. Phila., 1852.
- DAVENPORT, R. A.,**
Gazetteer of the United States, &c. Philadelphia.*
- DAVENPORT & COMELATI,**
Italian and English Dictionary. See *Baretti*.
- DAVIE, —,**
Geography and Atlas.*
- DAVIDSON, JAMES,**
Translation of Virgil. Edited by T. A. Buckley. New York.*
Translation of Virgil, with Latin Text. 2 vols. N. York, 1823.*
Easy and Practical Introduction to the Latin Tongue. Philadelphia, 1798.
Latin Grammar. Revised by H. Maguire. Baltimore, 1827.
Arithmetic.*
- DAVIES, BENJAMIN,**
New System of Modern Geography. Philadelphia, 1st edition, 1805.
Robinson's Easy Grammar of History. Philadelphia, 4th edition, 1819.
- DAVIES, CHARLES,**
First Lessons in Arithmetic. Hartford, 1840. Philadelphia, 1842, '44. New York, 1846, 1850.**
Primary Table Book. New York, 1848.*
Arithmetical Table Book. New York, 1848.**
Primary Arithmetic. New York, 1862.**
Primary Arithmetic and Table Book. New York, '58, (1855.)
Intellectual Arithmetic. New York, 1858, '62.**
Common School Arithmetic. Hartford, 1834.*
Mental and Practical Arithmetic. Hartford, 1838, '39, '40.**
Key to do. Hartford, 1840.**
Arithmetic for Academies and Schools. Hartford, '41. Philadelphia, 1841, '43, no date. New York, 1846. Improved edition, 1850.
Key to do. New York, 1855.
Key to do., with additional Examples. New York, 1845.**
University Arithmetic. New York, 1st edition, 1846, 1847, '50, ('55.)**
Key to do. New York.*
Elements of Written Arithmetic. New York.*
Grammar of Arithmetic. New York, 1st edition, 1850.**
New Primary Arithmetic. New York, 1863.*
New Intellectual Arithmetic New York, 1862.*

- New Practical Arithmetic. New York, (1862.) '63.
School Arithmetic, Analytical and Practical. New York. Revised edition, 1855.
Key to do. New York.*
New University Arithmetic. New York 1855.*
Key to do. New York 1855.*
First Lessons in Algebra. Philadelphia, 1841.
Elementary Algebra. Philadelphia, 1843. New York, 1844. '50. '53.**
Key to do. New York, 1844, '48.*
New Elementary Algebra. New York.*
Key to do. New York.*
University Algebra. New York.*
Key to do. New York.*
Boardman's Elements of Algebra. Philadelphia, 1842. New York, 1849.
Key to do. New York, 1835.*
First Lessons in Geometry. (Hartford, 1839.) New York, 1840.
Elements of Descriptive Geometry. Philadelphia, (1837.) '44. New York, 1844, '48.
Elements of Analytical Geometry. New York, 1836.
Elementary Geometry and Trigonometry. N. York.*
Legendre's Geometry and Trigonometry. Translated by Brewster. New York, 4th edition, 1834.
Elements of Analytical Geometry, and of Differential and Integral Calculus. New York.*
Elements of the Differential and Integral Calculus. New York, 1836, '60. Phila., improved ed., '43.
Elements of Surveying. N. York, 1835. 4th ed., 1838.
Elements of Surveying and Navigation. New York.*
Practical Mathematics for Practical Men. N. York.*
Practical Mathematics with Drawing and Mensuration. New York, 1852.*
Logic of Mathematics. New York, 1830.
Mathematical Chart. New York.*
Shades, Shadows, and Linear Perspective. New York, 1844, '48. '55.*
DAVIES, CHARLES, & W. G. PECK.
Mathematical Dictionary and Cyclopaedia of Mathematical Science. New York, (1855.) '50.
DAVIS, D. JR.,
Manual of Magnetism and Electro-Magnetism. Bost.*
DAVIS, EMERSON,
Franklin Intellectual Arithmetic. Springfield, 1832.*
DAVIS, PARDON,
Modern Practical English Grammar. Philadelphia, '45.
An Epitome of English Grammar. Philadelphia, 1st edition, 1818.*
Principal of Government of the United States.*
DAVIS, SETH,
Pupil's Arithmetic. Boston, 1826, '28.*
DAVIS, —,
Walker's Dictionary of the Eng. Language. N. Y.*
DAVY, SIR HUMPHREY,
Elements of Chemical Philosophy. Phila., 1812.*
Conversations on Chemistry. 1819.*
DAVY, J.,
Chemistry and Familiar Science. Albany.*
DAWES, RICHARD,
Miscellanea Critica. Ed. by T. Burgess. Oxford, '81.
DAWSON, JOHN,
Lexicon Novi Testamenti. London, 11th ed., 1797.
DAWSON, W. (WAITING MASTER).
Youth's Entertaining Amusement. Phila., 1754.*
DAY, GEORGE E.,
Physiological Chemistry. See C. Lehman.
DAY, HENRY N.,
The Art of Elocution. New Haven, 1st edition, 1844.
Elements of the Art of Rhetoric. New York, (1853.) 4th edition, 1854. (Phila.)
DAY, H. W.,
The Vocal School; Elements of Vocal Music. Boston, 1841.*
DAY, JEREMIAH,
Introduction to Algebra. New Haven, 1st edition, 1814. 2nd ed., 1820. 4th ed., 1827. 6th ed., 1831. 32nd ed., 1838. 34th ed., 1839. 41st ed., 1841. 68th ed., 1851. New edition, 1859.**
Key to do. New York 1850. New Haven.*
Elements of Algebra. (Same, abridged by J. B. Thompson.) New Haven, 1843. 3d edition, 1844. 6th ed., 1845. 12th ed., 1849.
Treatise on Plane Trigonometry. New Haven, 1815. New York, 2nd edition, 1824.*
Same, edited by J. B. Thompson. New York, 1832.*
Treatise on Mensuration. New Haven.*
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Compendium of Principles of Elocution. Philadelphia, 1857.*
- GUMMERE, S. R.**
Elementary Exercises in Geography. Philadelphia. 5th edition, 1825.
- GURNEY, DAVID.**
Columbian Accidence. Boston, 1801. 2d ed., 1808.*
Essay on System of Short Hand Writing. Boston, 1806.*
- GURNEY, D.**
Columbian Accidence. Boston, 1804.*
- GURNEY, T. E.**
American School for the Melodeon, &c. Bos. 1833.*
- GUTHRIE, WILLIAM.**
Cicero, De Oratore, translated. London. 2nd edition, 1855. (New York.) Boston, 1822.
- GUTHRIE, W.**
New Geographical, Historical, and Commercial Grammar. London. 7th edition, 1782. 13th edition, 1795.
New System of Modern Geography. Philadelphia. 1st edition, 1795, '21.*
General Atlas for the Geography. Phila., 1820, 1821.
- GUY, JAMES.**
Elements of Astronomy. London. 2nd edition, '21.
Same, with Keith on the Globes. Phila. 13th edition, 1835. 34th edition, 1847.*
- GUY, JOSEPH, JR.**
Exercises in Orthography. Boston. 1st American edition, 1824.
English School Grammar. London. 4th ed., 1816.
- GUYOT, ARNOLD.**
The Earth and Man. Boston, 1849.*
Comparative, Physical, and Historical Geography. Boston, 1855.*
Mural Maps. Boston, 1855.*
Slated Map Drawing Cards, set of eight. New York.
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Physical and Political Wall Maps. New York, '63.*

XIV. EDUCATIONAL MISCELLANY AND INTELLIGENCE.

DR. TAPPAN, AND THE UNIVERSITY OF MICHIGAN. Since the brief memoir of Dr. Tappan, and especially of his eminently successful administration of the affairs of the University of which he was President, was in type, we have seen notices of the action of the Regents whose term of office expires with the year, and who signalized their own demise by the removal of Dr. Tappan from the Presidency. From personal knowledge of the condition of the University, and to some extent, of the public mind of Michigan respecting it, and higher education generally, at the time Dr. Tappan was elected President, we can bear our testimony to the magnitude of the work which it has been his good fortune to achieve in a period of ten years—a success, so far as we know, without a precedent in the educational history of the country; and we must record now our amazement and indignation at the outrage done to the cause of good letters, and at the exhibition of ingratitude for large public service, in his summary removal. We have asked in vain for any adequate reasons for such an act of savage, unmitigated barbarism. The act itself, and time and manner of doing it—without any assigned reasons, right after the commencement exercises of the graduating class, without any call from any responsible parties in or out of the University—by a Board whom the People had just superseded, looks more like the work of malignant personal enemies, of small half-educated bar-room politicians, or religious bigots, clothed with a little brief authority, than the guardians of a great literary institution who should know neither sect or party. It is very evident that the men who have done this deed, do not appreciate the enthusiasm of an accomplished scholar in his unselfish ambition to build up a great school of learning, or what is due to a public officer who has labored faithfully and successfully in a field, which attract but little of popular favor. But the cruel deed is done, and the perpetrators, we fear, from the telegraphic rapidity with which a successor was appointed, have so surrounded their action with personal, political, and denominational pre-arrangements and complications, that this great personal and institutional wrong can not be redressed, and that henceforth the State University of Michigan will pass into the general history of all Western State Colleges and Universities—to which it has thus far been an exception—a victim of selfish, half-educated politicians, and short-sighted religious bigots.

Since the above paragraph was penned we have received a copy of "*An Address of the Alumni of the University of Michigan to the People of the State of Michigan, on the removal of Dr. Tappan from the Presidency.*" Its declarations are explicit, its appeal for justice strong, and the people of the State, if true to their own great educational and literary interests will call for explanations, and if these are not satisfactory, will prompt the incoming Board of Regents to save the University and the State from the disgrace of Dr. Tappan's removal. We publish the Address entire.

"When truth and virtue an affront endures,
The offense is mine, my friend, and should be yours."

Address of the Alumni of the University of Michigan, to the People of the State of Michigan.

The Alumni of the University of Michigan, assembled at the University on the 9th day of July, 1863, pursuant to general call, respectfully present to the people of the State the result of their deliberations in relation to the recent action of the Board of Regents in the removal of the Rev. Dr. H. P. Tappan from the Presidency of the University.

Waiving all question in respect to the validity of such proceeding under the constitution of the State; recognizing, for the purposes of this paper, in the Board of Regents the legitimate authority for such removal whenever the interests of the University shall require it; and acknowledging also that a faithful and considerate regard for such interests requires of those who have already enjoyed the noble munificence of the institution, the entire abnegation of merely personal preferences as well as the subjection of all personal hostility; while at the same time it demands a fearless and manly statement of their convictions in respect to all measures which pertain to such interests;—

The Alumni now urge upon your attention the following considerations:

That from the nature of our University; from the character of its relations with the community at large; from the great importance of harmonious action and the careful avoidance of all partizan political or sectarian irritation; from the dignity of educational interests; and from the momentous consequences resulting from the disturbance of settled policies in institutions of this character; from these considerations, without reference to the manifest inexpediency of forcing issues upon constitutional questions of power and the distribution of governmental authority; the action of the Regents in the removal of the "principal executive officer" of the chief educational institution in the State, can only be shown to have been for "the true interests of the University" by the existence of an imperative necessity.

This officer was called to the position by the predecessors of the present Board; by the men upon whom the constitution had imposed the duty and the responsibility of selecting a suitable person for the important functions of the office; by those who had previously had large experience in the management of the University, and through whose counsel the office was created, with the express object of remedying the lamentable evils which had heretofore arisen in the administration of the institution on account of the want of a visible and responsible and *permanent* head of the University.

The person so deliberately chosen by a body of men of such high standing in the State, and possessed of such opportunities for right judgment, entered upon his duties in the month of October, 1852. And we can not better describe the condition of the institution at that time than by placing before you an extract from the final report of the Board of Regents then in power.

"At the commencement of their duties they encountered some perplexing embarrassments, which, for a time, retarded their efforts to infuse new life and energy into the institution. They found the University in debt, the entire income of the year anticipated, the warrants dishonored at an empty treasury, one of its most important departments unpopular, and the prominent literary professors who still had charge of this department, smarting under what they and their friends regarded as an insulting public dismissal." "The peculiar or-

ganization of the University under the old system, particularly the absence of a permanent executive officer or President, to watch over and control its internal affairs, more than any other cause, led to the misunderstanding between the former Regents and Professors. Under the existing system we trust a similar misunderstanding will never occur."

So far had public confidence and respect been withdrawn that, notwithstanding the constant increase in the population of the State, and notwithstanding the general appreciation of the advantages of a gratuitous liberal education, the number of students in the department of letters had diminished to the small total of about forty, and the hold upon these was very precarious.

We can not find more reliable evidence of the change which was wrought within the term of office of that Board, than by again extracting from their report:

"As soon as the financial condition of the University, and the information in possession of the Board justified the measure, Henry P. Tappan, LL. D., of New York city, was elected President of the University, and by virtue of his office became its principal executive officer, which duty he has steadily performed with honor to himself and profit to the institution over which he presides. Believing that his views of a proper University education are liberal, progressive, and adapted to the present age, we have sustained him to the extent of our ability, in all measures for the advancement of the University, and it gives us pleasure to add, that we have rarely disagreed with him as to its true interests, during the period we have been associated in charge of the institution. The prosperity of the University and its adaptation to the highest educational wants of the people, can no longer be questioned. The evidence of this is found in its present freedom from financial embarrassment, and in the deservedly high reputation it maintains at home and abroad."

The report shows that at its date (December 31st, 1857) the number of students had increased in the department of letters to two hundred and seventy-six, (during a period of great financial embarrassment,) and in the other departments, to such an extent, that there were four hundred and fifty students then in attendance.

And the Board of Visitors of that year (Hon. J. D. Pierce, the first Superintendent of Public Instruction, and Hon. H. C. Knight) in their report set forth "what the University had become:"

"It has been founded about twenty years. Within that period much useful experience has been acquired, and some erroneous ideas have been corrected. The experiment of a government *without a head* has been tried and abandoned. Whilst much good has been done and foundations have been laid during all these twenty years, the decided prosperity of the University is quite recent. Within three years, it has, by a sudden leap, reached a rank in reputation and actual efficiency, not perhaps equal with the very first of American institutions, but certainly inferior to very few."

Let it be marked by all that, at this most difficult period in the administration of affairs, there was no conflict of authority between the President and the Regents, no allegation that there had been any arrogation by the former of the powers and prerogatives of the latter. On the contrary, by mutual confidence, respect and cordiality, by earnest co-operation and conciliatory bearing, without jealousies or unjust suspicions, or unworthy depreciation of motives, the

work of building up the institution had gone forward with entire harmony and most gratifying success.

It is quite evident from these facts and this experience, that there was no necessary conflict in the legitimate duties of the President and the Board—no inevitable occasion for any misunderstanding between them, in the honest effort to fulfill their responsibilities, without sinister objects or ulterior ends. And it seems also fairly inferable that there was nothing in the character, conduct or views of the President at all incompatible with a due regard for the proper authority of the Regents, or calculated to embarrass them in any legitimate action.

It was not until the present Board acceded to power that any difficulties arose. A recurrence to the history of those difficulties will enable the public to judge whether any imperative necessity, or even any considerate regard for the interests of the University, demanded or justified the recent action of the Board in the removal of the President.

Before doing this, however, it should be stated that every published report of the Board of Regents, and the respective Boards of Visitors, down to the present time, has represented the University to be in a most prosperous condition, and constantly improving in reputation and efficiency. And it has never been intimated to the people that there was any occasion for any important change in the management of the institution.

A reference to the published "School Reports" of the past ten years will verify our statement, and will also aid us in the consideration of the causes which instigated the removal of the President.

No formal statement of reasons for this action has been given to the public, or placed upon the records of the Board.

Why not? Was it because the charges were of such a monstrous character that, from a considerate regard to Dr. Tappan, the Board humanely avoided publication to the world?

His open challenge to the Board at the time of their action, and the reiterated demands of his friends since that day, stamp with falsity the base innuendo.

Was it because the Regents so highly recognize the dignity of their office that they do not consider it compatible with their elevated duty to make known their grounds of action?

This Board, unlike any other, have courted notoriety; from the day of their accession to office, they have proclaimed that their meetings were open to all; they have urged newspapers to send reporters, and, in the absence of such, one of their own number has himself "kept the public fully informed" of such measures as would help on his purposes. If it was thought proper to put before the public the most unimportant as well as the least creditable details of their proceedings, it is scarcely probable that this matter was suppressed from a delicate sense of propriety.

Was it because they feared the effect of "agitation" upon the interests of the University?

We protest that if sound reasons existed, a calm, fair and impartial exposition would in nowise have induced such excited discussion or such violent feeling as the method adopted was calculated to provoke. The permanent welfare of such an institution will hardly be promoted by the silent, unexplained expulsion of a chief officer whose services have been publicly acknowledged and appreciated during a long series of years.

No! such motives did not actuate the men in power; we believe that events will show—(no matter how it may be hereafter attempted to frame a subtle defense of the action)—that the Regents did not dare to place then upon the record and before the people their real reasons.

The determination of those favoring the removal was secret. It was not even mentioned to a part of the Board until the day before the action. No discussion was had in the Board or by any formal meeting.

The proceeding was purposely abrupt and disrespectful. All ordinary courtesy was ignored. The resolutions were curt and betokened malice—they did not recognize any merit, nor acknowledge the slightest service, nor admit the discharge of any duty by the officer who had labored in the institution for many years. And, to make their action more personally offensive, they pursue a similar course with a member of his family who had quietly, unobtrusively and acceptably discharged the humble duties of Librarian.

We believe that events will show that the removal of Dr. Tappan is to be attributed to the personal hostility and selfish ambition of one member and to the cold, money-grasping purposes of another member of the Board.

They came into power on the 1st of January, 1858. Immediately the columns of one of the Detroit papers were occupied with lengthy letters from anonymous correspondents, purporting to be located in different portions of the State, while in fact they all clearly marked the same author. These letters, with occasional articles, were continued through a series of years; they contained low-bred attacks upon the President, insulting innuendoes impeaching his integrity, ridiculing his character and depreciating his efforts; they fomented difficulties among the professors and paraded before the public their petty bickerings; they disparaged the astronomical observatory, and sought to wound the sensibilities of the director; they caviled at the slightest expenditure for the purpose of aiding this officer in his efforts, and they made light of his studies and the results of his observation. The unfortunate incident of his connection with the President condemned him as an additional object of assault from ignorant malice.

The venom of these articles proved its own antidote. The spirit which dictated them was so manifestly malignant that they ceased to have any influence upon the public mind except disgust toward the author.

Unsuccessful in this effort, and learning wisdom from experience, a more covert and insidious plan was adopted. The public avowal had been made that the President should be removed before the Board went out of office; and the person making it was too persistent to be baffled or discouraged by a single failure.

Under the pretext that the rules for the government of the University required compilation and revision, he obtained such action that a "Code of By-laws," &c., was presented to the Board within a few months after their accession to office, and when they were comparatively unacquainted with the administration of the institution. The spirit and purpose of the Code was to take from the President very many of the powers which had been conceded to him by the previous Board, some of which were essential to his efficiency as the "chief executive officer of the University." By specious argument the Regents were induced to adopt this code, were led to believe that upon them alone rested the entire responsibility of the administration of the institution, without ref-

erence or deference to the President. Ten standing committees were appointed, among whom the power was nominally divided; but, in fact, one Regent was chairman of seven of the most important committees. And, in process of time, almost the entire duties of the Board were devolved upon the two Regents whose proximity to the University enabled them to assume the power most readily. One of these men being Chairman of the Finance Committee, and also custodian of the funds, and having obtained the appointment of a near relative as Steward, made it his special task to demonstrate by his practices the complete subordination of the President to *his* arbitrary authority. Without prolonging this review, we believe that we are justified in charging that the removal of the President is to be attributed to the constant scheming and unwearied efforts of a small minority in the Board. In saying this we do not ignore the fact that written evidence exists showing a secret intrigue on the part of two persons—one formerly connected with, and another now a member of the Faculties—having in view the supplanting of Dr. Tappan, and the elevation of his elected successor. It may hereafter transpire that this influence working upon the Board during the past five years, has assisted in the accomplishment of the result. But it is to the systematic operations of this minority in the Board that the State is chiefly indebted for the present condition of things. By personal detraction through the press, by insults in the meetings of the Board, by studied disrespect in the presence of undergraduates, the head of the University has been beset for the past six years. Instead of advice and support and cordial co-operation, he has met with contempt; instead of a hearty sympathy in his efforts to build up a complete and finished University, his plans have been ridiculed, his projects hampered and embarrassed, and his action repudiated.

Members of the Faculties have been chosen, and others removed, without consultation with him. And when in the organization of a most important department, he suggested the expediency of selecting some person widely known and of extended influence throughout the country, the intimation was not only disregarded but was made use of to prejudice the opinions of those who were elected.

Hostility to the President with members of the Faculties has been purposely engendered and kept alive; jealousy of his authority and his reputation has been incited, and complaints to the Regents have been encouraged. To such an extent have members of the Faculties been made to feel their independence of the President and their complete subjection to the Regents, that when the latter required of them some open "acquiescence" in the recent action, they put before the public a garbled statement of the proceedings of the meeting of ten (out of twenty-two) members of the University Senate—a statement which did not truly set forth the action then taken.

Flagrant falsehoods in respect to the moral influence of the President over the students, and as to the character of University discipline, have been audaciously put forth to destroy his hold upon right-minded people.

Through these various instrumentalities, the removal has been effected; and with it, as an inevitable and anticipated result, the Regents have also gained the resignation of Dr. Brunnnow, the Director of the Astronomical Observatory—a modest, unobtrusive gentleman, whose genius and scholarly attainments are recognized by the highest scientific men in his department, both in Europe

and America. We do not cast the responsibility upon all the members of the Board. We believe that the majority of those favoring the action were the unwitting instruments of others, and that they were misled. Unworthy purposes in reference to the election of a successor—improper considerations which every friend of the University should frown upon, doubtless rendered some members more open to conviction and more ready to believe.

Certainly, if they had met the question in the proper manner, if they had required an open and impartial hearing of charges, they would have shown themselves more worthy of their high position, and would, perhaps, have arrived at a different conclusion.

They are responsible for the discourteous, unjust and arbitrary manner in which the proceedings were conducted.

The simple fact of their adopting such an important measure at the close of their term of office, without the slightest consultation with their successors, justifies the suspicion that their purpose was to forestall the action of the new Board, and to embarrass them in the consideration of the subject.

If they had only created the vacancy, and committed the choice of a successor to those who were soon to fill their places, and upon whom the responsibility of the choice would, of necessity, largely devolve, there would have been less reason for the belief that it was the purpose to surround the measure with such influences that it would require much firmness, independence and determination to investigate the grounds of their action.

The University belongs to the people of Michigan. Its endowments were made for your benefit. Its growth and prosperity are matters of personal interest to you.

We shall not undertake to show that the presence of Dr. Tappan and his character and influence are essential to its continued efficiency. The object of this paper is to place before you the grounds upon which the Alumni believe that great wrong to the person, and great injury to the institution, have been accomplished by the recent action of the Board.

Many of us were students under the old regime when there was no head to the University. Many have been students under the present administration; all concur with him who has been so unexpectedly (to us) called to take charge of the institution, that "the strength and reputation which the noble University of Michigan has attained, is to be attributed to the supervision of the" late "President." With that gentleman, too, we have had occasion to admire "the enterprise and faithfulness with which the late "President has educated the public opinion of Michigan." With him, the Alumni do "gratefully remember his former kindness, and our very pleasant and, to us, profitable associations in the past." But (not with him) do we indicate *our* gratitude by allowing the President to be rudely ejected from his office, and notified to quit his house, without uttering our solemn protest to the people of the State, whose servants have abused their trust.

In conclusion, the Alumni do not think themselves' bold to say that, from their knowledge of the career of Dr. Tappan as President, from their acquaintance with his system of discipline, his demeanor with the students, his efforts with the people to make known the University and its real character, and to increase the public interest in its welfare; from his enlarged views of, and elaborate dissertations upon, the educational interests of the State, and from his

earnest and successful appeals among our citizens for the establishment of the "Detroit Observatory of the University;" from the exalted character which he has attained as an able and eloquent divine, a Christian gentleman of just and liberal spirit, a philosophical scholar, unsurpassed in attainments, and a patriot who has infused the noblest sentiments and aspirations into the hearts of all with whom he has been associated; from the enthusiastic and almost unanimous verdict of the entire body of students who have been committed to his instruction; from the strong testimony of the great body of his neighbors in Ann Arbor, and of all citizens with whom he has been familiarly acquainted; from the various evidence which they possess, Dr. Tappan is the most fit and desirable incumbent of the office of President of the University—most acceptable to the great body of the people of the State, and less likely than any other person to create discord, irritation and opposition; and the Alumni therefore urge his reappointment to the Presidency.

In behalf of the Alumni by the Committee.

S. D. MILLER,	} Committee.
M. H. GOODRICH,	
ASHLEY POND,	
C. H. DENISON,	

J. S. NEWBERRY, President of the Convention.

REV. C. S. ARMSTRONG,	} Vice Presidents.
REV. C. R. PATTISON,	
H. M. UTLEY,	} Secretaries.
O. H. DENISON,	

The following Tabular Statement exhibits the number of students in the Collegiate Department, (exclusive of the Legal and Medical Schools,) from 1851 to 1863, with their distribution into their respective courses:

Year.	Classical Course.	Scientific Course.	Select Course.	Total.	Graduates.
1851,.....	64	.....	.....	64	10
1852,.....	57	.....	.....	57	9
1853,.....	60	.....	.....	60	10
1854,.....	93	.....	.....	93	20
1855,.....	95	46	14	155	17
1856,.....	105	96	57	238	20
1857,.....	112	98	102	312	34
1858,.....	125	102	82	312	48
1859,.....	130	83	74	287	39
1860,.....	135	67	82	284	36
1861,.....	149	55	69	273	56
1862,.....	135	50	100	285	48
1863,.....	112	44	100	266	28

NAME, OR DESCRIPTION OF INSTITUTION.	No. Professors or Teachers.	No. of Scholars or Pupils.	Estimated Value of Land and Buildings.	Estimated Value of Books, Furniture, Maps, Manuscripts, and Libraries.	Estimated Annual Income.	Religious Denomination, or otherwise.
1. Toronto University, including University College,...	12	250	\$610,000	\$85,000	\$55,000	(Public.)
2. Victoria College University, Cobourg,	30	300	50,000	2,000	12,000	Wesley. Method'st.
3. Queen's College University, Kingston,	18	160	75,000	5,000	13,300	Ch. of Scotland.
4. Trinity College University, Toronto,	7	40	100,000	10,000	17,000	Ch. of England.
Four Roman Catholic Colleges, viz.:						
1. St. Joseph's College, Ottawa	12	50	30,000	2,000	6,000	} Rom. Catholic.
2. Regiopolis College, Kingston	12	100	50,000	4,000	12,000	
3. St. Michael's College, Toronto	11	100	40,000	2,000	8,000	
4. L' Assomption College, Sandwich,	5	50	10,000	600	5,000	
Two Theological Colleges,* exclusively, viz.:						
1. Knox College, Toronto,...	3	50	20,000	4,000	5,000	Canada Presbyt'n.
2. Congregational College of E. N. America, Toronto	2	10	1,000	800	3,000	Congregational.
Three Collegiate Seminaries, viz.:						
1. Belleville Seminary,	12	150	12,500	600	10,000	Meth. Episcopal.
2. Canadian Literary Institute, Woodstock,	6	160	10,000	800	8,000	Baptist.
3. Wesleyan Female College, Hamilton,	10	136	20,000	500	10,000	Wesley. Method'st.
Two Royal Grammar Schools, &c., viz.:						
1. Upper Canada College, Toronto	10	130	10,000	1,000	20,000	} (Public.)
2. Model Grammar School, "	8	90		800	10,000	
Three Normal and Model Schools, viz.:						
1. Normal School, Toronto,...	5	150	150,000	1,300	90,000	}
2. Boys' Model School, " ...	3	150		400		
3. Girls' Model School, " ...	3	180		400		
County Grammar Schools.	127	4,706	40,000	8,000	83,000	
Three Industrial Schools, viz.:						
1. Friends' Seminary, near Pictou,	5	60	8,500	500	4,000	Quaker.
2. Indian Industrial School, Alnwick,	2	30	5,000	250	850	Wesley. Method'st.
3. Indian Industrial School, Mount Elgin,	2	30	5,000	250	850	" "
4019 Elementary Schools, viz.:						
(1.) 3,910 Common Schools,...	4,180	316,287	2,100,000	60,000	1,350,400	(Public.)
(2.) 109 Roman Catholic Separate Schools,	160	13,631	27,000	1,000	30,000	Roman Catholic.
351 Miscellaneous, viz.:						
(1.) 30 Indian Schools,	35	800	3,000	200	5,000	Various.
(2.) 330 Private Schools,	400	7,354	60,000	2,000	44,400	"
(3.) 1 Deaf and Dumb School, Toronto,	2	20	500	100	4,000	(Public.)
or 4,477 Educational Institutions, in all, in U. Canada.						
Grand Total for U. Canada,...	5,073	345,134	\$3,437,500	\$193,400	\$1,736,800	

* In addition to these purely theological colleges, there are theological faculties in the Universities of Trinity College, Toronto, and Queen's College, Kingston, as well as the Roman Catholic colleges at Ottawa, Kingston, and Toronto, and in the Baptist Literary Institute, at Woodstock.

A GENERAL STATISTICAL ABSTRACT,
Exhibiting the comparative state and progress of Education in Upper Canada, as connected with Universities, Colleges, Academies, Private,
Grammar, Common, Normal, and Model Schools, from the year 1842 to 1861. Compiled from returns in the Educational Department.

S.	SUBJECTS COMPARED.	YEARS.						
		1842.	1843.	1844.	1845.	1846.	1847.	1848.
1	Population of Upper Canada,.....	489,055	489,055	489,055	489,055	489,055	489,055	489,055
2	Population between the ages of five and sixteen years,.....	141,143	141,143	141,143	141,143	141,143	141,143	141,143
3	Colleges, Universities, &c.,.....	5	5	5	5	5	5	5
4	Colleges, Grammar Schools, &c.,.....	5	5	5	5	5	5	5
5	Academies and Private Schools reported, &c.,.....	44	44	44	44	44	44	44
6	Normal and Model Schools for Upper Canada,.....	1,371	1,371	1,371	1,371	1,371	1,371	1,371
7	Total Common Schools in operation as reported,.....	no reports	no reports	no reports	no reports	no reports	no reports	no reports
8	Total Roman Catholic Separate Schools,.....	no reports	no reports	no reports	no reports	no reports	no reports	no reports
9	Free Schools reported in operation (included in No. 7 above,).....	1,705	1,705	1,705	1,705	1,705	1,705	1,705
10	Grand Total Educational Establishments in operation in Upper Canada,.....	no reports	no reports	no reports	no reports	no reports	no reports	no reports
11	Total Students attending Colleges and Universities,.....	do.	do.	do.	do.	do.	do.	do.
12	Total Pupils attending Country Grammar Schools,.....	do.	do.	do.	do.	do.	do.	do.
13	Total Pupils attending Academies and Private Schools,.....	do.	do.	do.	do.	do.	do.	do.
14	Total Pupils attending Normal and Model Schools for Upper Canada,.....	6,978	6,978	6,978	6,978	6,978	6,978	6,978
15	Total Pupils attending the Common Schools of Upper Canada,.....	no reports	no reports	no reports	no reports	no reports	no reports	no reports
16	Total Pupils attending the Roman Catholic Separate Schools,.....	no reports	no reports	no reports	no reports	no reports	no reports	no reports
17	Grand Total, Students and Pupils attending Universities, Colleges, Academies, Grammar, Private, Normal, Model, and Common Schools,.....	65,978	65,978	65,978	65,978	65,978	65,978	65,978
18	Total amount paid for the Salaries of Common and Separate School Teachers in Upper Canada, ¹	\$108,000	\$108,000	\$108,000	\$108,000	\$108,000	\$108,000	\$108,000
19	Total amount paid for the erection or repairs of Common and Separate School Houses, and for Libraries and Apparatus, Books, Fuel, Stationery, &c., ²	no reports	no reports	no reports	no reports	no reports	no reports	no reports
20	Grand Total paid for Common and Separate School Teachers' Salaries, the erection and repairs of School Houses, and for Libraries and Apparatus,.....	do.	do.	do.	do.	do.	do.	do.
21	Total amount paid for the Salaries of Grammar School Teachers, ³	do.	do.	do.	do.	do.	do.	do.
22	Total amount paid for the Salaries of Teachers of Grammar and Separate School Houses, ⁴	do.	do.	do.	do.	do.	do.	do.
23	Amount received by other Educational Institutions, &c., ⁵	do.	do.	do.	do.	do.	do.	do.
24	Grand Total paid for Educational purposes in Upper Canada, ⁶	do.	do.	do.	do.	do.	do.	do.
25	Total Common School Teachers in Upper Canada,.....	2,925	2,925	2,925	2,925	2,925	2,925	2,925
26	Total Male do.,.....	2,507	2,507	2,507	2,507	2,507	2,507	2,507
27	Total Female do.,.....	418	418	418	418	418	418	418
28	Average number of months each Common School has been kept open by a qualified Teacher, ⁷	78	78	78	78	78	78	78

A GENERAL STATISTICAL ABSTRACT,—Continued

	1840.	1850.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.
1		600-403	550-551	605-529	598-587	577-912	597-633						1-300-001
2	583-304	529-525	528-077	508-755									384-980
3	7	7	8	8	6	64	65	10	13	15	13	13	384-980
4	15	15	54	60	64	64	65	10	13	15	13	13	384-980
5	30	30	175	181	186	208	207	3	78	72	61	69	384-980
6	5	5	3-060	2-992	3-065	3-065	3-065	3-065	3-065	3-065	3-065	3-065	384-980
7	3-671	3-680	3-680	3-680	3-680	3-680	3-680	3-680	3-680	3-680	3-680	3-680	384-980
8	520	520	520	520	520	520	520	520	520	520	520	520	384-980
9	3-076	3-340	3-350	3-350	3-350	3-350	3-350	3-350	3-350	3-350	3-350	3-350	384-980
10	1-770	694	693	751	751	696	1-100	1-355	1-355	1-355	1-355	1-355	384-980
11	1-150	4-070	5-191	5-493	5-281	4-987	4-987	4-987	4-987	4-987	4-987	4-987	384-980
12	3-648	4-603	4-557	5-084	4-440	5-473	7-384	6-550	6-550	6-550	6-550	6-550	384-980
13	138-465	151-691	356	645	725	692	645	772	746	777	777	777	384-980
14			108-150	179-587	194-736	304-166	523-92	543-15	508-67	589-34	589-34	589-34	384-980
15						304-166	4-883	7-210	6-804	9-901	15-964	15-964	384-980
16													384-980
17	144-406	150-675	175-585	189-310	203-688	215-536	206-656	206-656	206-656	206-656	206-656	206-656	384-980
18	353-919	353-716	370-208	408-948	490-764	578-308	600-106	600-106	600-106	600-106	600-106	600-106	384-980
19													384-980
20	no reports.	\$34,756	\$77,208	\$100,306	\$128,072	\$175,472	\$200,164	\$206,428	\$231,996	\$250,510	\$254,183	\$272,205	384-980
21	do.	\$410,472	\$465,044	\$559,314	\$617,550	\$754,540	\$890,572	\$1,072,108	\$1,312,138	\$1,043,135	\$1,110,046	\$1,130,774	\$1,191,419
22	do.	no reports.					\$46,525	\$47,639	\$57,556	\$52,840	\$61,556	\$61,005	\$71,024
23	do.						\$131,326	\$147,956	\$173,016	\$159,514	\$210,642	\$210,642	\$230,642
24	do.						\$599,980	\$677,520	\$767,040	\$698,350	\$1,230,928	\$1,380,282	\$1,448,448
25	3-200	3-476	3-377	3-389	3-389	3-389	3-389	3-389	3-389	3-389	3-389	3-389	\$1,448,448
26	2-505	2-607	2-551	2-541	2-541	2-541	2-541	2-541	2-541	2-541	2-541	2-541	\$1,448,448
27	704	779	726	726	726	726	726	726	726	726	726	726	\$1,448,448
28	9-8	9-7	9-7	9-7	9-7	9-7	9-7	9-7	9-7	9-7	9-7	9-7	\$1,448,448

* An appropriation only—no specific information having been received by the Department.

† For the Grammar Schools. ‡ Including Normal and Model Schools &c., from 1835. § Including holidays and vacations. || Principally taken from 1860—no report being received since.

¶ Balances due but not collected were included within 1865. ‡ From that date Nov. 18, 20, 21, 22, and 24, represent actual payments only; for 1860, \$1,615,670—balance to the Grand Total \$54,354. ** Academic included until 1861. *** Academic not included until 1861. Note.—The Returns in the foregoing Table, up to the year 1847, are not very extensive; but since that period they have been sufficiently so as to establish a basis by which to compare our yearly progress in Educational matters. The Returns are now pretty extensive, and embrace all Institutions of Learning, from the Common School up to the University.

NATIONAL AND STATE TEACHERS' ASSOCIATIONS. The Annual Meetings of the several State Associations of Teachers, as well as of the American Institute of Instruction, and of the National Teachers' Association were never more numerously attended than during the current year. We hope in our next number to give a summary of the proceedings of all these meetings for 1863.

We shall be under great obligations to the Secretary, or other officer, who will prepare and forward a brief History of each Association, giving the name of the original founders, the date and place of each meeting, and name and subject of each lecturer, &c.

SIMONSON'S CIRCULAR ZOOLOGICAL CHART. We intended to have noticed at some length a very ingenious and useful Chart of the Animal Kingdom, constructed by Prof. Simonson, of Hartford, Conn., by which the classification of animals into their several sub-divisions, species, and varieties, can be seen and distinguished in a glance. This Chart will be published by Schermerhorn, Bancroft & Co., 130 Grand st., New York, and we commend it to the careful examination of every teacher who wishes to have at hand on his table, or the wall of his school, or class-room a convenient reference, or authority to settle the classification and characteristics of any disputed specimen of Zoölogy.

WARREN COLBURN'S FIRST LESSONS. We are indebted to the publishers, FREDERICK A. BROWN & Co., 1 Cornhill Street, Boston, for a copy of a new edition of "*Colburn's First Lessons in Arithmetic.*" This is one of the school-books which we ever took any special pains to get into schools under our supervision; and we are glad to welcome it in new type, and with a fresh indorsement by our friend Dr. G. B. Emerson, who forty years ago, introduced it into the English High School of Boston, "as the most original and most valuable work upon the subject that has yet appeared." This high praise is as just now as when it was first penned.

WILKINS' STENCILING AND OTHER INKS. Having suffered much annoyance from the use of thick, corroding, and fading inks, it gives us great pleasure to express our great satisfaction with the qualities of several kinds of Ink manufactured by *Wilkins & Co., Detroit, Michigan*, which a friend has sent us for trial, and we think our friends among teachers, editors, and public offices in the West, will thank us for calling their attention to these inks, manufactured in their own section. We know of none better.

AMERICAN PHOTOTYPE COMPANY. We have before called the attention of our readers, and of all interested in wood-cut illustrations, to the economy, as well as the excellence of the photographic electrotypes of the American Phototype Company, whose place of business is No. 2 LeRoy Place, Beekman Street, New York City. We give on the next page an accurate and spirited copy by the same process, of the engraving (from steel,) in Elstob's edition of "*Ascham's Latin Epistles.*" The plate gives the only portrait of that "grand Old Master," which has been followed on one of the panels of one of the Committee rooms of the new Houses of Parliament. We have here also, the portraits of several other historic names in education, that of Sir John Cheeka, the teacher of Queen Elizabeth, of Elmer, the teacher of Lady Jane Gray, and of John Sturm, the greatest educator of the sixteenth century. To Sturm, we owe the School Codes of Saxony, and Wirtemberg, the Academy of Geneva, and the most valuable suggestions of Ascham's "*Schoolmaster.*"



NOTE.

MATHEMATICS IN EDUCATION.

Goldsmith's opinion of mathematics and logic were shared by Warburton, Gray, and other eminent writers. Bishop Warburton, in the Introduction to his Discourse on "*Julian*," says:—

"The use of these boasted instruments of truth [Logic and Mathematics,] goes no further than to assist us, the one in the form of reasoning, the other in the method of discourse.

"Aristotle's invention of the categories was a surprising effort of human wit. But, in practice, logic is more a trick than a science, formed rather to amuse than to instruct. And, in some sort, we may apply to the art of syllogism what a man of wit says of rhetoric, that it only teacheth us to name those tools which nature had before put into our hands, and taught the use of. However, all its real virtue consists in the compendious detection of a fallacy. This is the utmost it can do for truth. In the service of chicanery, indeed, it is a mere juggler's knot, now fast, now loose; and the schoolmen, who possessed it in a supreme degree, are full of its legerdemain. But its true value is now well known; and there is but little need to put it lower in the general estimation.

"However, what logic hath lost of its credit for this service, mathematics have gained. And geometry is now supposed to do wonders, as well in the system of man as of matter. It must be owned, the real virtue it hath, it had acquired long since: for, by what is left us of antiquity, we see how elegantly it was then handled, and how sublimely it was pursued. But the truth is, all its use, for the purpose in question, besides what hath been already mentioned, seems to be only habituating the mind to think long and closely: and it would be well if this advantage made amends for some inconveniences, as inseparable from it. It may seem perhaps too much a paradox to say, that long habit in this science incapacitates the mind for reasoning at large, and especially in the search of moral truth. And yet, I believe, nothing is more certain. The object of geometry is demonstration, and its subject admits of it, and is almost the only one that doth. In this science, whatever is not demonstration, is nothing; or at least below the professor's regard. Probability, through its almost infinite degrees, from simple ignorance up to absolute certainty, is the *terra incognita* of the geometrician. And yet here it is that the great business of the human mind is carried on, the search and discovery of all the important truths which concern us as reasonable creatures. And here too it is that all its vigor is exerted: for to proportion the assent to the probability accompanying every varying degree of moral evidence requires the most enlarged and sovereign exercise of reason. But the harder the use of any thing, the more of habit is required to make us perfect in it. Is it then likely that the geometer, long confined to the routine of demonstration, the easiest exercise of reason, where much less of the vigor than of the attention of mind is required to excel, should form a right judgment on subjects, whose truth or falsehood is to be rated by the probabilities of moral evidence? I call mathematics the easiest exercise of reason, on the authority of Cicero, who observes, 'that scarce any man ever set himself upon

this study, who did not make what progress in it he pleased.* But besides acquired inability, prejudice renders the veteran mathematician still less capable of judging of moral evidence. He who hath been so long accustomed to lay together and compare ideas, and hath reaped the richest fruits of speculative truth for his labor, regards all the lower degrees of evidence as in the train only of his mathematical principality: and he commonly disposes of them in so despotic a manner, that the *ratio ultima mathematicorum* is become almost as great a libel upon reason, as other sovereign decisions. I might appeal, for the truth of this, to those wonderful conclusions which geometers, when condescending to write on history, ethics, or theology, have made from their premises. But the thing is notorious: and it is now no secret that the oldest mathematician in England is the worst reasoner in it. But I would not be mistaken, as undervaluing the many useful discoveries made from time to time in moral matters by professed mathematicians. Nor will any one so mistake me, who does not first confound the genius and the geometer; and then conclude that what was the achievement of his wit, was the product of his theorems.

"Yet still it must be owned, that this discipline habituates the mind to think closely; and may help us to a good method of composition. In those most unpromising ages, when the forms of the schools were as tedious and intricate, as the matter they treated, was absurd or trifling, it hath had force enough to break through the bondage of custom, and to clear away the thorns that then perplexed and overgrew the paths of learning. Thomas Bradwardin, a mathematician, and Archbishop of Canterbury, in the fourteenth century, in his famous book *De causa Dei*, hath treated his subject, not as it was wont to be handled in the schools, but in the better method of the geometers. And in another instance, of more importance, he hath given the age he lived in an example to emancipate itself from the slavery of fashion, I mean in his attempt (as by his freedom with the fathers it seems to be) of reducing their extravagant authority to its just bounds. But yet, so true is the preceding observation, that though mathematics, in good hands, could do this, it could do no more: all the opening it gave to truth could not secure Bradwardin from the dishonor of becoming advocate for the most absurd opinion that ever was, the Anti-Pelagian doctrine of St. Austin; in which the good archbishop was so much in earnest, that he calls the defense of it, the cause of God."

Gray, says his biographer Mitford, "would never allow that mathematical knowledge was necessary in order to form the mind to a habit of reasoning or attention." In a letter to a friend written during his residence at Cambridge, he asks: "must I pore upon mathematics? Alas! I can not see in too much light; I am no eagle. It is very possible that two and two make four, but I would not give four farthings to demonstrate this ever so clearly; and if these be the profits of life, give me the amusements of it. The people I behold all around me, it seems, know all this and more, and yet I do not know one of them who inspires me with any ambition of being like him."

* *Quis ignorat. il., qui mathematici vocantur, quanta in obscuritate rerum, and quam recondita in arte et multiplici subtilitate versentur? quo tamen in genere ita multi perfecti homines exstiterunt, ut nemo fere studuisse ei scientiæ vehementius videatur, quàm, quod voluerit, secutus sit. De Orat. l. i.*

CHASE'S ADJUSTABLE SCHOOL DESK AND SEAT.

To meet the want, long felt, of a style of seat and desk, capable of being adapted to the exceptional cases in every school, viz., of persons, who are above, or below the maximum or minimum height provided for in a particular grade of school,—or who require from incipient deformity, or any other cause, a chair or desk with special reference to height or position, Mr. Amos Chase, of North Weare, New Hampshire, has constructed an *Adjustable School Desk and Seat*, which is represented in the following cut, and for which he has obtained two patents.

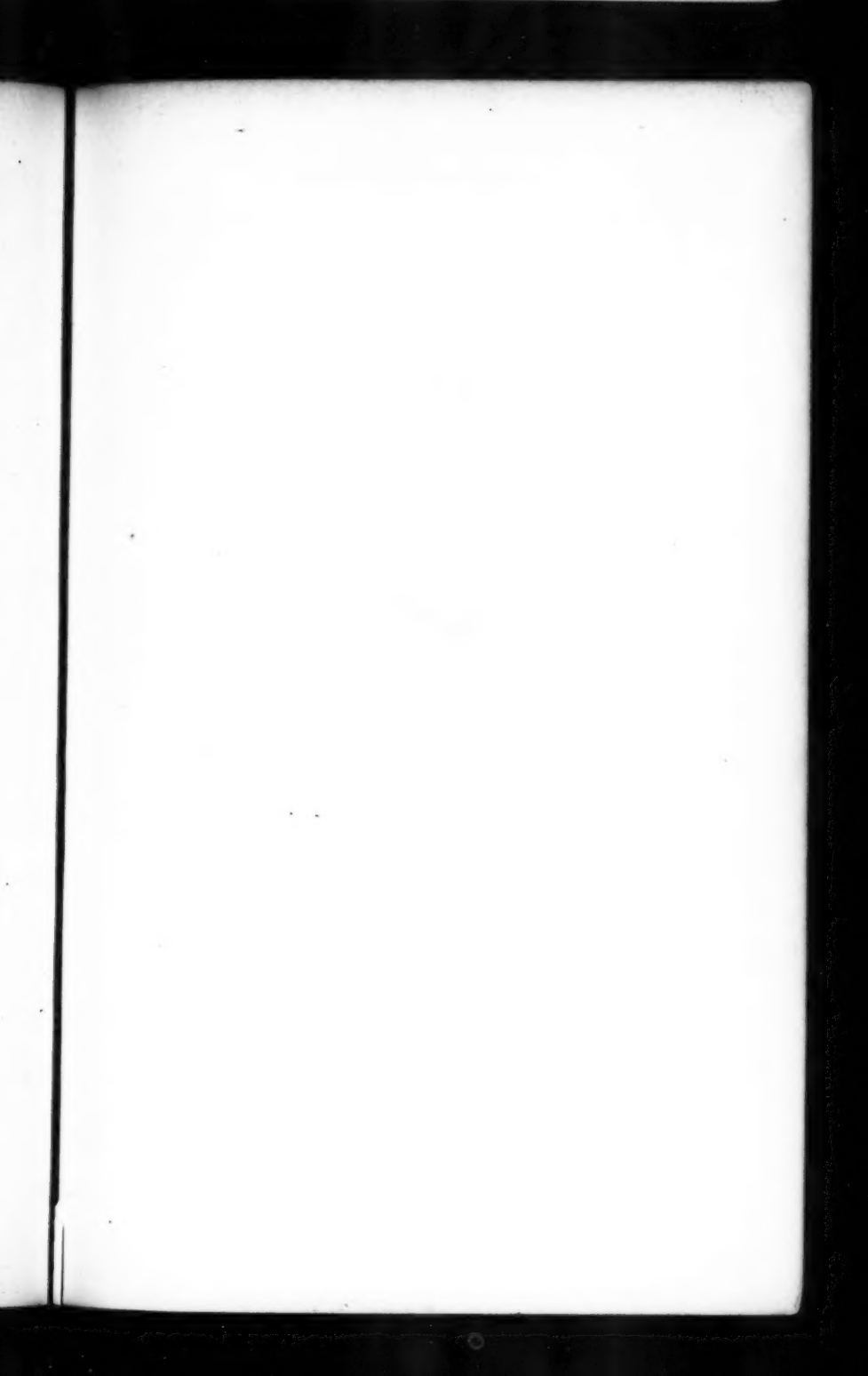


The seat is rigidly secured to the rod, *a*, which slides smoothly in the hollow cylinder, *b*, this cylinder being enlarged at its base and fastened firmly to the floor. The middle slat of the seat's back is lengthened downward and attached at its lower end to a projection from the rod, *a*, which passes through a vertical slit made in the cylinder, *b*, for that purpose; this slit being of sufficient length to allow the arm to slide up and down with the rise and fall of the seat. The seat is secured in any desired position by a set-screw.

The desk is also made adjustable in height by a similar arrangement; the foot-rest being supported on an arm which is fastened to the sliding-rod, and passes through a slit in the cylinder or stand.

Beside the facility of adjustment, the convenience of sweeping a room provided with these desks and seats is apparent.

Further information in relation to the matter may be obtained by addressing the assignee, N. C. PAGE, at North Weare, N. H.





CAPT ALDEN PARTRIDGE.

